The Universalist Leader

Boston and Chicago

August 23, 1924

Pacific School of Religion Berkeley, Calif.

The Power of One Man

THE devil, with sad and sober sense on his grey face, tells the rulers of the world that the misery which disfigures the life of great societies is beyond the reach of human remedy. A voice is raised from time to time in answer: a challenge in the name of the mercy of God, or the justice of nature, or the dignity of man. Shaftesbury was such a voice. To the law of indifference and drift, taught by philosophers and accepted by politicians, he opposed the simple revelation of his Christian conscience. This was his service to England; not the service of a statesman with wide plan and commanding will, but the service of a prophet speaking truth to power in its selfishness and sloth. When silence falls on such a voice, some everlasting echo still haunts the world, to break its sleep of habit or despair.

"Life of Lord Shaftesbury," by J. L. and Barbara Hammond.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

Contributing Editors

(July, August, September, 1924)

Dr. Frank Oliver Hall, Prof. Daniel Evans, Miss Emily W. Dinwiddie, Dr. Winthrop Packard, and Rev. A. Gertrude Earle.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON
Tel. Back Bay 4036

DORCHESTER AVE. AND 60th ST., CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who are elected for three year terms. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Treasurer, Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass.; Mr. Charles F. Coolidge, Riverside Press, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., 132 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vermont.

Trustees: Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Mr. R. L. Richmond, Rutland, Vt.; Rev. George F. Fortier, Morrisville, Vt.; A. Ingham Bicknell, Esq., Boston, Mass.; Mr. Charles F. Coolidge, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., Arlington, Mass.; Mr. Carl A. Hempel, 211 Security Bldg., Lynn, Mass.; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Rev. John Smith Lowe, D. D., Boston, Mass.; Mr. Arthur E. Mason, Boston, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Cornelius A. Parker, Esq., Boston, Mass.; Prof. Arthur W. Peirce, Franklin, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Vincent E. Tomlinson, S. T. D., 38 Sever St., Worcester, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Frank S. Cary, 660 Prospect Ave., Hartford, Conn.; Rev. F. W. Betts, D. D., 115 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Dr. Joseph L. Tilden, Galesburg, Ill.; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Dr. Joseph L. Tilden, Rev. Vincent E. Tomlinson, S. T. D.

Clerk of the Corporation: Mr. Charles F. Coolidge, Cambridge, Mass.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and three periodicals, viz.: *The Universalist Leader, The Sunday School Helper* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 6010 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage. All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y.

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 132 Pleasant St., Arlington, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—M. Agnes Hathaway, Blackmer Home, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D.D., 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky.—Rev. Thomas M. Murray, Hopkinsville.

Maine—Rev. Stanley Manning, 23 Capitol St., Augusta.

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

Mississippi—Rev. A. G. Strain, 216 Jones Ave., Atlanta, Ga.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Pennsylvania—Miss Jennie Lois Ellis, 1517 North 15th Street, Philadelphia, Pa.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 34

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

SELF-EVIDENT TRUTHS

FOR five years a great dispute has divided Europe and paralyzed the world. It has been over the question what Germany ought to pay and can pay to help repair the damage of the war. Volumes have been written, parties have been divided, friends alienated, former allies separated, by the passion engendered by this dispute. And now are we beginning to see what we have been doing. Throughout this great dispute, for which we have to bear our share of responsibility, we have permitted one nation, a party to the dispute, to be absolute judge of it. We who fought Germany did not leave her to submit her case to neutrals. We forced her or left her to the judgment of bitter enemies. As Norman Angell has pointed out, "France has been sole judge of what her debtor should pay, the value of the payments when made, what constituted default, the punishment that was due when she decided that the default had taken place."

The whole world understands now that the invasion of the Ruhr has been a fiasco financially and a grave wrong morally.

We also are beginning to recognize that in order to hold a nation responsible morally in a settlement we must consult that nation in advance of that settlement and give it a chance to plead its case instead of approaching it with pistol in hand and commanding it to sign on a dotted line.

Germany should be admitted to the League of Nations and in every conference on her affairs German delegates should sit in from the beginning.

The international bankers whom radical and conservative politicians alternately denounce and deride as suits their varying purposes, have rendered a service to humanity by the plain, blunt truths they have been uttering on the subject of reparations in London. They may not feel much sympathy for Germany, but they recognize realities and state them.

France herself if not blinded with passion would see that for one nation to assume the role of judge, jury and executioner is hardly compatible with sound international relations.

Whoever stops one nation from occupying a situation such as France has occupied for five years renders a valuable service to that nation.

DISEASES WE CAN ABOLISH

IN the history of human achievement there is hardly a more dramatic tale than that of civilized man's fight against preventable diseases and conquest of many of these.

Recent sporadic outbreaks of smallpox in the past months, however, have helped to bring to attention the fact that some diseases which could and should be wiped out are still continuing.

Smallpox is said to have caused 50,000,000 deaths in Europe in the eighteenth century. In New York City, any one who has occasion to study old death records sees that smallpox occurred in the early period with a frequency that is amazing in contrast with modern experience since the introduction of vaccination. One death in every ten in the city from 1785 to 1800 was from this disease. To-day, to our shame be it said, we still have individual cases and occasional restricted epidemics in the United States, but nothing in comparison with the past.

The "good old days" had other ills than smallpox, too.

In the fourteenth century in 1345 to 1351 bubonic plague raged beyond its usual range in the Orient. It is conservatively estimated that in Europe 25,000,000 persons, one-fourth of the population of the world, died from it. England lost one-half of her inhabitants.

In 1761 half of the entire population in England died under twenty years of age, so little understandng was there at that time of methods of conserving health and life.

In 1832 and 1849-50 cholera carried off 8,000 persons in New Orleans out of a total population of approximately 55,000.

Typhus has been a scourge of the world. In an epidemic starting in 1846 from a focus in Ireland, there are said to have been one million cases. In the war between Russia and Turkey in 1877-8 typhus attacked the Russians. One hundred thousand men had the disease and of these one-half died. In the European war there was a Serbian epidemic spreading from the Danube to the Greek frontier and causing 135,000 deaths. This epidemic, however, through the efforts of the Sanitary Commissions was checked in less than four months.

In former times the neglect which was the por-

tion of prisoners sometimes brought swift and terrible punishment. In the famous Black Assizes in England the judge on the bench, the barristers and solicitors and others in attendance in the court were smitten with "prison fever," *i. e.*, typhus, contracted from the men and women who had been confined in the filthy jails.

In New York some years ago, there were reported 100 cases of typhus and typhoid fever in a single house in a year.

Typhoid is going the way of typhus. In the Spanish-American war one man out of every six had it. Out of an army of 107,793 men 1,580 died of it. In the World War of an army of about 4,000,000, 213 died of typhoid fever. One man in 3,756 contracted the disease.

In both army and civilian population typhoid inoculation, protection of water and food supplies, the campaigns against the house fly and for proper disposal of bodily wastes, have accomplished wonders. In tuberculosis, too, the reduction of mortality and morbidity is known to all.

We of to-day have entered—due to the labors of the past—into a goodly inheritance of improved habits of personal, industrial and community hygiene; of scientific knowledge of the laws of conservation of health; of already enacted sanitary legislation; of established public and private health agencies.

Yet we have opportunity to benefit coming generations as great as those who went before us. The average duration of life in the United States was lengthened from forty-one years in 1870 to fifty-six years in 1920, but sanitarians tell us that even without any new understanding of causes and prevention of disease we could within the next half century add twenty years more to the span of life in our country simply by applying knowledge already available, but not yet acted upon.

In addition to this we have possibilities offered by further research.

The way lies open before us to cut down mortality and morbidity and to realize national ideals of positive health, vigor and joy of living. The public health movement is one which deserves the support of all.

E. W. D.

* *

THE PORTERS' TASK

IN the dispatches coming out of the Rongshar Valley at the foot of Mount Everest, as the heroic survivors take stock, and tell the story, there is an account of "The Porters' Task," written by Captain Geoffrey Bruce, which will make a vivid chapter in the history of the expedition. All recent attempts to climb Mount Everest have been organized with the establishment of a series of camps mounting higher and higher to which climbers could return for shelter and, food which in the higher altitudes meant life itself. The death of the two heroic climbers who were lost may have been caused by inability to get back to the last and highest camp before dark, for nobody can sleep out on Everest without a shelter tent and survive the bitter wind, the low temperature, and the terribly rarefied air. Therefore increasingly has it been the policy to carry tons of provisions and tanks of oxygen through the wild region where Everest is situated to the base camp and then get the emergency tents and rations up the glaciers and the rocks, 15,000, 20,000, 25,000 and even 27,000 feet, to places where every breath almost is torture, even to those who have no load to bear.

Some seventy porters were employed by the last expedition—"simple, hard working, and cheerful natives," as Captain Bruce calls them, "loyal and affectionate when once they get to know the sahibs." Not saints, "butter melted in their mouths" when they could get it, but "generous" among themselves, and "always ready to give a helping hand to one in need."

These porters have had to face extreme weather conditions and extreme bodily discomfort.

"In neither 1921 nor 1922," says Captain Bruce, "were the men subjected to the terrific searching tests that this expedition has undergone . . . under such conditions the real natural leaders stand out." Some fell by the wayside. A few lost morale. But the porters did all and more than was expected of them.

"Fifteen of them reached 25,300 feet, and of that number six put loads into camps at 27,000 feet."

And in judging the service rendered we have to remember that Mount Everest holds "unforgettable terrors for these ignorant people besides those that are physical." "Some declare that on the North Col at night the fierce barking watch dogs which guard the goddess of the mountain can be heard warning intruders to keep clear of her sacred dwelling."

What held them to their duty was more than money, for "they could have earned more back at Darjeeling," more than love of adventure, though that was a part of it. A sense of loyalty to a cause, and to sahibs who had treated them kindly, inspired simple Sherpa and Bhotia porters who could never get the glory for the conquerors of Everest, but on whose broad shoulders the success achieved absolutely depended.

* *

LET RULERS OBEY

TO possess great power necessitates the exercise of great self-restraint. Theodore Roosevelt was one hundred per cent American. He believed in democracy and on the whole lived the doctrine he professed. But on two occasions, at least, he acted like a despot. The first had to do with Columbia and the Panama Canal. The second instance has just been brought to light by Dr. Tyler Dennett at the Williamstown Institute.

Dr. Dennett told the Institute that President Roosevelt had entered into a secret agreement with the Imperial Japanese Government in 1905 to co-operate with Great Britain and Japan for the preservation of the peace of the Far East.

Dr. Dennett also said that he had seen a brief letter written by President Roosevelt at the outbreak of the Russo-Japanese war, in which Mr. Roosevelt warned both France and Germany that if they went to the support of Russia he would go to the support of Japan.

Now as a matter of fact, Mr. Roosevelt as President of the United States had no more authority to enter into a "secret agreement" with Japan, or to "warn" France and Germany, without the advice and consent of the United States Senate, than the humblest private citizen. If so good a democrat as Roosevelt can on occasion act like Mussolini it is high time that we let our servants in Washington understand that the Constitution of the United States is not a scrap of paper. The limitations on the power of the Executive were meant to be obeyed. There is a marked tendency to-day all over the world against democracy and toward the exercise of arbitrary power, as several writers of prominence have recently pointed out. Let us beware lest we lose in a month all that has been gained by the struggles of the last three centuries. Eternal vigilance is the price of liberty.

F. O. H.

* *

BOLSHEVIK-FASCIST METHODS

AMONG some of the most conservative people of our country there has been openly expressed admiration of Mussolini and the Fascist party. "That is the way to do it," was the remark one heard frequently as the black shirts swept down on Rome, ruthlessly crushing out everything that bore the name "co-operative" or to which anybody had ever applied the name "socialistic." Undoubtedly there was Bolshevik propaganda in Italy, and this gave strength and apparent justification to the excesses. Our own believers in the sacred rights of property, facing "socialistic" co-operative movements in industry, "socialistic" laws protecting women and children, in their clubs and at their dinner tables expressed the opinion that the time "might soon come when men of property might have to back up some such movement in the United States." In other words, danger of a Bolshevik revolution in the United States would have to be met by a revolution pulled off first.

For all these believers in direct action—Bolshevik and anti-Bolshevik—recent developments in Italy are illuminating.

The deputy Matteotti was abducted and murdered under circumstances we need not rehearse but which shocked mankind. The Fascist party was clearly implicated. Mussolini had to make an address to the Italian Parliament in which he appealed for the first time to "the vast mass of Italians who belong to no party but are concerned with something far more to the point, to carry on with their work in silence."

A great Italian Liberal, Senator Albertini, made an answer to Mussolini which ought to echo around the world and be posted up wherever government by the people is undertaken.

> It is just these quiet, hard-working people who are tired of being threatened, beaten, and bullied, and are now making their voices heard. The assassination of Matteotti is only the last drop in their cup of humiliation before themselves and the whole world. But they have not been disorderly, but only those bands of Fascists who have been marching about the chief towns of Italy ever since June 11 shouting *"Evviva Dumini"* (Long live Dumini) and spitting in the faces of members of Parliament who are not Fascists. General Italo Balbo threatened openly at Bologna that the Fascists would use their rifles to silence their opponents once for all.
>
> If Mussolini wants law and order and mutual tolerance it must be founded on respect for the opinions of others. But hitherto the attitude of the Fascist party, with the consent and more often by the personal encouragement of the head of the Government, has been that of imperious brutality towards non-Fascists. Collaboration and pacification of them means complete subservience on the part of their opponents. They treat Italy like a victorious army of occupation in a conquered country. This crime was the logical outcome.
>
> The only way to achieve pacification is that power should rest on consent and not on violence.

We may get weary of some of our politicians, disgusted with some of our governmental inanities, impotencies and puerilities, but the foundation on which our political system is built is a sound one. Government by consent of the governed, rule of the majority, changes effected by legal and constitutional methods—these have been tested and proved to be safeguards of liberty and progress.

What has happened in Italy ought to be clearly understood here at home. Every step which we take toward suppressing free speech, a free press, the right of assembly, is a step toward Fascism. Every self-constituted authority, whether it wears service buttons or white hoods and robes, which takes the law in its hands under the specious plea of Americanism is a step toward the rule of the "black shirt."

There is one way to meet Bolshevism or any other ism we think dangerous. It is by knowledge. There is a great work of political education to be done in this country, and this year 1924 is not a bad time to begin.

* *

THE MINOR CHORD

NOT infrequently in public worship, the minister conducts the services with minor chords taking the lead in his voice. The minor has its uses. In music some of the great compositions are written in the minor key. Chopin's Funeral March and Beethoven's Sonata containing the funeral march on the death of a hero are examples.

But not all music is minor. By far the greater number of famous compositions are in the major key.

Successful life has to be in the major key. There is much sorrow, pain and disappointment, and minor chords in the voice express our feeling concerning these experiences. But the voice of daily intercourse is usually a voice where majors predominate.

Religion relates to all of life—its joy as well as its sorrow, its success as well as its failure. It is for the hour of prosperity as well as that of adversity, and may well be more needed in success than in failure. That is why we would like to see more of the major key in worship.

And even if none of this be true and if preachers insist on taking funeral dirges as their models, they should remember that both Chopin and Beethoven break into the major key in their famous minor compositions and get a more powerful effect by this recognition of the laws of variety and contrast.

Cruising in Convalescing Countries

IX In the Wordsworth Country

John van Schaick, Jr.

EVERY day it is impressed upon us that we are in the Wordsworth country. Here he was born, lived out his days, died and was buried. Reading, studying, thinking, gardening, tramping, writing—these are the ways in which one of the greatest poets in the language spent his time. Cultured, polished, he never was at home in the cities, the seats of culture and polish. Studious, he never was especially happy in four years at Cambridge devoted to study. His heart was in the English Lake District, and back there he went as soon as ever he could.

It might be supposed that Wordsworth had an easy time of it. It sounds ideal—books, the country, mountain tramps, gardening, including the construction of stone steps, paths, and the raising of flowers as well as vegetables. But poets are seldom made by easy circumstances. Poverty, difficulty, misunderstanding and obloquy light the divine fires and sometimes stamp them out.

It is impressive to spend a few evenings reading Wordsworth aloud, to watch the hundreds of pilgrims crowd into Dove Cottage at Grasmere, to climb Rydal Mountain, where he lived thirty-seven years, and to stand silently at his grave in Grasmere church, then turn back to an account of the things said of him in 1798, when at the age of twenty-eight he published his first modest little volume of Lyrical Ballads. All the critics, the influence of all the reviews and contemporary writers, with a few exceptions, united to attack him for violating the canons of taste they had set up. "They conspired to crush," says one memoir, "a reputation whose existence was a practical protest against their own literary principles and practise, and which appeared to them to be fraught with pernicious consequences to the dignity of English literature and the progress of English intelligence." It wasn't the first edition only which was attacked. There were many years during which the attacks went on when an edition of 500 books was several years being sold, and when a copyright was given back as worthless to the publisher who was selling out. Sixteen years after his first volume, the famous poem, "The Excursion," was published, and was assailed so effectively that a single edition of 500 copies lasted the English public for six years.

It was not until 1842, after the publication of the last volume brought out in his lifetime, that public feeling and critical opinion began to change. Between the ages of seventy-two and eighty honors flowed in thick and fast, and before he died he was acknowledged generally to be "the greatest poet of his age."

Now, seventy-four years after his death, we are observing something of the homage which later generations pay him.

This contrast is cheering, but one misses the point who fails to observe what Wordsworth was doing in the years of opposition and hostility. He was serenely pursuing his way without the slightest attention to the forces trying to stop him. He was positively and clearly stating the principles which actuated him, however hard they might bear on the literary lights of his day. Some of his prose prefaces are as beautiful and enduring as his poems.

"I am condemned," he writes, "for the very thing for which I ought to have been praised, namely, that I have not written down to the level of superficial observers and unthinking minds. Every great poet is a teacher. I wish either to be considered as a teacher or as nothing." At another time he wrote: "Never forget what was observed by Coleridge—that every great and original writer must himself create the taste by which he is to be relished; he must teach the art by which he is to be seen."

With what confidence he looked forward to the future we see from the following: "I distinctly foresaw what you and my other friends would have to encounter in defending me. But trouble not yourself about their present reception (his poems); of what moment is that compared with what I trust is their destiny? To console the afflicted, to add sunshine to daylight by making the happy happier; to teach the young and gracious of every age to see, to think and feel, and therefore to become more actively and securely virtuous: this is their office which I trust they will faithfully perform long after we are mouldered in our graves . . . I am not, however, afraid of such censure. Let the poet first consult his own heart as I have done and leave the rest to posterity."

The reading of sentences like these and many of his poems before the fire in the hotel at Keswick made me willing to undertake a pilgrimage again to his grave, some twenty miles away. As it rains and shines and rains again almost every day, we took a motor of our own, instead of one of the huge open motor buses which twice a day run from Keswick station in the north to Windermere in the southern part of the Lake District. The old gray-haired driver once must have driven the four and six horse teams of twenty years ago, for he handled the car like a team, pulling up for the noble views, and stopping now and then. He was absolutely free from the devil-may-care swagger of so many chauffeurs of twenty as they dash over the road.

After a morning of rain, the sun was good to us at two o'clock, when we started eastward up the River Greta a little way, then off southward and up a hill, from which we could look back at our own lovely little Lake Derwentwater surrounded by wild and beautiful mountains, and over to Lake Bassenthwaite, stretching away toward Cockermouth, where Wordsworth was born.

The little green finch, or linnet, was singing by the roadside, and we talked about the poem to this beautiful bird, which my wife had read aloud the night before:

> "Beneath these fruit tree boughs that shed
> Their snow-white blossoms on thy head,
> With brightest sunshine round me spread
> Of spring's unclouded weather,

In this sequestered nook how sweet
To sit upon my orchard seat!
And birds and flowers once more to greet,
My last year's friends together.

"Oft have I marked, the happiest guest
In all this covert of the blest;
Hail to thee far above the rest
In joy of voice and pinion,
Thou, linnet! in thy green array
Presiding spirit here to-day,
Dost lead the revels of the May,
And this is thy dominion!"

One is tempted to quote all the verses—they are so beautiful. The little sage-green bird with his yellowish markings, no larger than the sparrow, is truly

"A life, a presence like the air,
Scattering . . . gladness without care."

The daisies were everywhere, reminding us how constantly Wordsworth took the common things of life and glorified them. In the days of Chaucer poets praised the little flower, then for hundreds of years it was too trivial, insignificant, common, for the notice of a literary man. Wordsworth opened our eyes to the beauty and real sublimity of some of the commonest things in nature and human life.

At least three of his poems are to the daisy, and his own prophecy is fulfilled:

"Sweet flower, belike one day to have
A place upon thy poet's grave,
I welcome thee once more."

There was another wild purple spike with bell-like blossoms blooming everywhere up the mountain side, and we were delighted to learn that it was the purple foxglove. Our way led past hedges and stone walls, and the wild brier rose in full bloom ran all through the hedges and covered the walls. There were innumerable sheep in the upper pastures, many cows, now and then a shepherd and a dog. The water was pouring over cliffs in dozens of little streams, and often the road led into narrow, wooded gorges,

"By lichens gray, and scanty moss, o'ergrown;
Where scarce the foxglove peeps or thistles beard;
And restless stone chat, all day long, is heard."

Soon we looked down on Lake Thirlmere, three and one-half miles long and three-fourths of a mile wide, also among high hills, those close to the lake grass-covered at the top, but from the water level being reforested with various young evergreens. There was a great outcry when the city of Manchester took Lake Thirlmere for a water supply. "The Lake District would be ruined." "Beauty was being sacrificed to utility." Happily these predictions did not come true. It is among the most beautiful of the lakes. The scenery is the wildest. There are no hotels or houses near it—only the castle-like building of the water works near the outlet, almost hidden in the trees. For trampers it is even more desirable than before. Fishing is allowed by permit given at the town hall in Manchester, but no boating. From the near-by watershed all trees which drop their leaves have been cut, as the leaves clogged the filters.

From Thirlmere we rose to Dunmail Raise, and here we began to meet motors steaming from a long ascent, two *hors de combat* by the roadside, a sweet lady blocking the road with a little car which had baggage piled all over it, while she got the view of Grasmere and Rydal Water down below.

I am not Wordsworth, but I improvised lines to the lovely lady:

"Sweet lady in car with baggage high,
No thought of earth, just God and sky,
You wot not how the driver swore
As our motor stalled by your car door."

I never finished it, as my wife objected to the meter. With more solemn thoughts we descended the pass to Grasmere village and to a dignified but simple little English church with square tower, surrounded by an old churchyard in which Gray might have written his elegy and in which Wordsworth is buried.

Nothing much more modest could be imagined than the plain stone in the crowded corner which marks the place where Wordsworth lies. The inscription is: "William Wordsworth, born Cockermouth 7th of April, 1770. Died at Rydal 28th of April, 1850." Dorothy, his sister, who died in 1855, is buried on one side, and Mary, his wife, who died in 1859, on the other side. Beautiful trees throw their branches over the spot and a brook goes rippling near.

Hartley Coleridge, son of Samuel Taylor Coleridge, both devoted friends of Wordsworth, lies in a near-by grave.

We went on to Dove Cottage in Grasmere village, the tiny old-fashioned place where Wordsworth and Dorothy lived eight years in their poverty, and for which they paid eight pounds rent out of an income of eighty pounds. There were the stepping stones the poet laid with his own hands, and the syringa bush he planted. We were just as interested in the fact that Coleridge took the cottage when Wordsworth moved up Rydal Mountain not far away.

The little caretaker, whose "granny" had been caretaker before her, seemed to have a real love for everything there. Historic places are much more pleasant to visit when they have caretakers who fit instead of those whose carelessness, indifference or cupidity makes them an impertinence or an irritation. The little girl got a real blow from a brusque American who had been in a room with some of Wordsworth's manuscripts and pictures, and who referred to the collection as "all this junk."

We went on down the main trunk line or pike through the Lake District, past Rydal Water, through Ambleside, to Lake Windermere, the longest of the lakes, and five miles down the east side of the lake to the villages of Bowness and Windermere. The tourists like locusts were swarming all over these places, writing post cards or climbing back into the huge motor buses which fill the roads like cars of juggernaut. Personally I sympathize with them. Much as I enjoy getting away from crowds, I am glad to see the crowds travel, and travel in the only way the majority can afford—go through in masses, see things quickly, but see them. It is well to remember that the strong can go even more cheaply on foot. An increasing number of Americans are following the example of English cousins in this respect. We passed a number of fine young American girls swinging

through the Lake District on foot or eating lunches by the wayside. Theirs are the real views, the complete change, the perfect sense of freedom. And the English lakes, with innumerable roads, by-roads, footpaths, lanes and trails, the constantly changing views, the frequent hotels, the historic spots, make an ideal region for such a walking tour.

With the little variations which our driver could make we came back over the same route. As the higher mountains are in the northern part, we thought the views even finer coming back, and we were glad that we had picked Keswick for our stay. Southey and Coleridge lived here for many years.

The scenery is more intimate, as the French would say, down around Windermere—lower hills, better farms, more open views. The scenery of the many peaks, the higher peaks, the more sharply defined peaks, is here. But it all is beautiful. One who really loves nature argues little about the various forms she takes. What we need is to see her and appreciate her.

Although the Lake District is beautiful, it is not more beautiful than many districts at home. Some say it is not half as beautiful. But a few men have lived here who had eyes to see and hearts to understand. They wrote down what they saw, and immortalized the district. If we read what they wrote, our eyes will be opened to beauty at home, in man and nature, as never before.

The benefits and blessings of travel are many, but people who stay at home have it in their power to get things which the majority who travel miss. There is a key to unlock a thousand doors at home or abroad. William Ellery Channing showed it to us in his noble tribute to Wordsworth:

> "The great poet of our times, Wordsworth—one of the few who are to live—has gone to common life, to the feelings of our universal nature, to the obscure and neglected portions of society, for beautiful and touching themes. Genius . . . sees under disguises and humble forms everlasting beauty. . . . The truth which pervades Wordsworth's poetry is that the beautiful is not confined to the rare, the new, the distant, to scenery and modes of life open only to the few; but that it is poured forth profusely on the common earth and sky, that it gleams from the loneliest flower, that it lights up the humblest sphere, that the sweetest affections lodge in lowliest hearts, and that there is sacredness, dignity and loveliness in lives which few eyes rest on."

Keswick, Lake Derwentwater, July 6, 1924.

Things Happening at the Institute

Dorothy Hall

THE tone of this session of the Institute is very optimistic compared to what it has been the past three years. At the first session in 1921 Lord Bryce predicted grave disaster; in 1922 the Austrian lecturer told with tears in his eyes of the terrible conditions in his country, which were indeed so extreme that the League undertook its financial rehabilitation within the next month; 1923 was overshadowed by the invasion of the Ruhr, and the thrusts and counter-thrusts between the French and German lecturers became so sharp and undisguised that, so the story goes, President Garfield invited them both to dinner, and when they arrived they discovered that they were the only guests and were thereby obliged to converse courteously with each other for the entire evening. And they both accepted the tactful implication that they were expected to converse courteously with each other for the remainder of the sessions of the Institute. This summer, however, optimism and good will prevail. There is a general feeling that the Dawes plan will straighten out the worst knots in the European tangle and that constructive policies are gaining the ascendency.

One thing particularly has cheered those who are concerned about the international obligations of the United States. The first summer of the Institute, so I am told, whenever a speaker alluded to the League of Nations there was a ripple of uneasiness in the audience as when something is mentioned which is virtually taboo. The next summer it was respectable for a round-table conductor to speak of the League, even though the subject was far from popular. The third summer there was a round-table on the League itself, and this summer it is the chief topic of discussion.

Among other aspects of the subject the members of the Institute have become intensely interested in the "Draft Treaty of Disarmament and Security" which has been under discussion at four meetings of an open conference this week. This treaty, which is in reality a report on the limitation of armaments, was prepared by an American committee of private citizens including such men as Dr. James T. Shotwell, member of the American delegation at the Paris Peace Conference, General Tasker H. Bliss, American representative on the Supreme War Council, Frederick P. Keppel, former Assistant Secretary of War, David Hunter Miller, legal adviser to the United States Government at the Paris Peace Conference, and others. It has been submitted officially by the Council of the League of Nations to the governments represented by it, and will come up for discussion when the League session opens this September at Geneva.

The central point of this plan is its proposal for a permanent technical advisory conference, to meet every three years. A permanent conference is necessitated by the ever-recurring changes in the methods of warfare, rendering any agreement as to limitations of armaments worthless unless it is made continually subject to alteration in accordance with these changes. The other main points are: compulsory jurisdiction of permanent court of international justice in aggressive war and acts of aggression; permissive economic sanction (which means that if a country is judged the aggressor it forfeits its economic and commercial rights); permissive separate defensive agreements subject to the examination of the Council of the League.

The admirals and generals so prevalent among us here at the Institute have entered with considerable

zest into the discussion of this plan. Admiral Huse took a direct line of attack by inquiring whether the invasion of China was not due to her unpreparedness. Judge Miller, who presided over that meeting, replied that there is sure to be a China, a Holland or a Belgium which can not defend itself against the possible aggression of the great Powers, and it is precisely for the preservation of the integrity of such countries that we must devise some other plan than war for the settlement of disputes. Judge Anderson also rose to the occasion by throwing in the question, directed at the Admiral, as to what would be the estimate of Occidental safety if China should adopt Western methods of preparedness in proportion to her population.

The next meeting was enlivened by a split in the army and navy "bloc" which afforded considerable excitement. General Crozier, in arguing that it was dangerous for any nation to curtail its sovereignty by signing an agreement to submit disputes to an international court, cited recent researches in international law which showed that Great Britain had a right to impress English sailors on our ships and that in consequence we would have been found the aggressors in the War of 1812. Whereupon Admiral Phelps rose to his feet in righteous indignation, wishing to know if he "understood the General to say that the United States was to blame for the War of 1812?" Rather to the disappointment of the audience they were asked to settle the dispute "out of court."

The next morning Dr. Shotwell opened the conference by explaining that in his opinion the doctrine of sovereignty is derived from the original doctrine of the divine right of kings, and that we must of necessity limit sovereignty if we are to have any sort of means for the settlement of international disputes. It would not be wise or best to rush from national sovereignty directly to a super-state, but such a plan as the Draft Treaty of Disarmament and Security necessarily *tended* in that direction. In answer to the charge that this was a dangerous change he could only reply that the situation in the world to-day was a very dangerous one. Furthermore, there is something obviously wrong in saying that we will regard as justiciable only those issues in which we are sure we will win. We must submit to the opinion of others. Where and how has not yet been worked out, but the Draft Treaty attempts to provide a mechanism by which we can safeguard our rights and interests and at the same time not act irresponsibly before the world and before the tribunal of history.

The sensation of this conference, however, was caused on the last day by Admiral Rodgers, who rose to say that he believed Dr. Shotwell and the other framers of the Draft Treaty were mistaken in assuming that all the peoples of the world were animated by an abhorrence of war equal to their own. "I believe that there are great and powerful nations who regard successful war as a means of getting what they want," said the Admiral, and went on to point out the impossibility of defining acts of aggression. "No act of aggression," he explained, "can equal that of maintaining a rising population on a territory already fully occupied. What form of international inquiry and publicity can adequately control such a menace to world peace? I do not suppose the United States will ever desire to make war against any country before our continental population passes 200,000,000, but after that, if there remains any manhood in our mixed race of descendants, they will assuredly do so to keep their place in the world." With which sinister prophecy the conference closed.

In discussion of the Dawes plan in the open conference on "International Finance in the Commercial Policies of Nations" particular emphasis has been placed on the fact that the Dawes plan offers within itself the possibility for alteration and correction of details which may arise in the course of its execution. The chief features of the plan were explained and commented upon by Colonel Allan G. Goldsmith, chief of the European division of the Department of Commerce and a technical adviser of the Dawes Committee, and he declared it to be "the greatest forward step in the solution of the reparations problem, and therefore in the stabilization of European finances, thus far advanced."

The round-table which has caused the most commotion at the Institute so far has been the one I am attending on "Political Factors in Europe To-day," conducted by Professor Fay of Smith College, The first three sessions have been taken up with a minute discussion of the causes of the war, because, as Professor Fay explained, it is impossible to understand the psychology of the different factions in Europe to-day unless we are aware of the grounds on which the Germans base their resentment against Article 231 of the Treaty of Versailles, which places the responsibility for the war directly upon them. This article is particularly significant just now because it is upon it that the payment of reparations under the Dawes plan is based. Germany, in an endeavor to show that her aims were not warlike, is opening her archives and has recently published twelve volumes of diplomatic documents under the title of *"Die Grosse Politik,"* revealing the country's foreign policy from 1871 to 1914. The underlying causes of the war, according to Professor Fay, were four: the system of defensive alliances, which gradually tended toward aggression, particularly on the part of Austria and Russia; militarism and navalism, the ever-increasing standing armies and the minute preparation for war by the general staffs, all of which roused suspicion; the spread of the spirit of nationalism among the Balkan peoples, continually threatening the Austro-Hungarian Empire; economic imperialism, which involved search for markets and a place for colonies on the part of almost all the European countries.

Professor Fay has endeavored to prove that "Germany was involved in the war by her own stupidity and by the reckless and adventurous policy of Austria," in contrast to the usual belief that Germany plotted the war, but he has met with considerable opposition from other members of the round-table, as might have been expected. There is the usual sprinkling of army and navy officers, who are all from Missouri and have to be shown, several other professors of history who do not always agree with Professor Fay in his interpretations of documents, and there is besides a very tenacious doctor from Spring-

field who comes armed with a little note-book in which he has copied all sorts of obscure telegrams which passed between Berlin and Vienna in the critical last days of July, 1914. Every time Professor Fay cites a communication from German diplomat to Austrian diplomat to show that Germany was unaware of Austria's full intention in regard to the ultimatum to Serbia, the doctor from Springfield quotes another sent the next day or the next hour which indicates that Germany was urging Austria on at full speed. The resulting confusion is rather bewildering. The principal point in which Professor Fay has scored has been in proving, at least so far as any one of us has been able to check up on his data, that the account in "Ambassador Morgenthau's Story," recorded as given to the author by the German Ambassador in Turkey, of the secret meeting at Berlin, which decided on the war two weeks before the Austrian ultimatum to Serbia was really given, can not by any possibility be true, because the principal statesmen of Germany, who Morgenthau asserts were at this meeting, were all away somewhere at the time and could not in any conceivable way have reached Potsdam. Professor Fay went down the list, Moltke, Tirpitz, Bethmann-Hollweg, etc., and proved what sounded like a very good alibi for each one. He said he had submitted these findings to Mr. Morgenthau, but had been unable to elicit a reply. There has been much talk about the matter here and it will be interesting to see whether it has a sequel.

The reason given by Professor Fay for the delay of two weeks before the delivery of the Austrian ultimatum was that Poincare was at the time on a visit to Russia and Austria felt it would be a poor idea to take so drastic a move when he was in such close touch with a potential ally. So the Austrian foreign office planned to wait and deliver the ultimatum just after Poincare had left Russia and was out of touch with that government as well as his own. This sidelight on European diplomacy particularly interested me, it sounded so very much like a game of "Prisoner's Base."

My most interesting acquaintance so far at the Institute is Mr. Kralicek, who, as I wrote last week, is the personal representative in this country of President Maseryk of Czecho-Slovakia. On a walk the other afternoon he told me about the bravery and devotion of Maseryk's wife, who is an American woman. She was a school teacher studying abroad when Maseryk, at that time a young professor, made her acquaintance, and he told her, "almost at once," according to Mr. Kralicek, that "he wished to marry and he was sure that she was the lady who would do for him." She apparently did not take long to decide that "he was the gentleman who would do for her." The remarkable thing in this alliance seems to have been her devotion to her adopted country. Several times, Mr. Kralicek says sadly, Maseryk was so discouraged with conditions in Bohemia under the rule of the Austrians that he was on the point of accepting positions offered him to teach in America, but his wife insisted that she would never leave Bohemia with him and that his duty was to stay there and do the best he could. When the war broke out he turned to her for advice, and without hesitation she told him that this was the opportunity he had waited for and that he must act at once. So he left Vienna with his youngest daughter, making his way through Italy and Switzerland to Paris, where he planned and instigated the revolt of Czecho-Slovakia against the rule of Austria. The reason he was able to escape from Vienna and make this trip unmolested by the Austrian spies who had him under surveillance was that his wife had stayed behind with her three other children in order to disarm suspicion. It was natural to suppose that if Maseryk were planning to be a traitor he would not dare to leave his family at the mercy of the country he was about to betray. But the Austrians had reckoned without the heroic spirit of this American woman, who set before all else the freedom of her husband's country. She was persecuted by the Austrians to such an extent during the four years of the war that when it was finally possible for Maseryk to return to Vienna to get her her mind was broken and she hardly recognized him. His oldest daughter had been in prison for months, one son was dead and the other wrecked in health. In view of such personal sacrifice it is no wonder that the people of Czecho-Slovakia trust and revere their beloved president.

The revolution in Czecho-Slovakia had been so carefully and thoroughly arranged by the secret societies throughout Bohemia that when Austria declared war against Serbia they were ready for the emergency. The Bohemian regiments responded to mobilization without a protest, marched to the front, and then deserted to the enemy by hundreds of thousands! After the first experience of wholesale desertion the Austrian military commanders divided up the Bohemian soldiers, placing companies of them between divisions of Hungarians and Germans. But this arrangement was no more successful, according to Mr. Kralicek. "Did they shot in front of them at the Serbians?" he cried enthusiastically, suiting the action to the word by raising an imaginary gun to his shoulder. "No! They were shotting to the left at the Germans, and shotting to the right at the Hungarians!"

He told me other thrilling tales of the revolution. The main telephone line running directly between Berlin and Vienna by which the two general staffs communicated with each other ran through a deep forest. It was guarded by day and by night, but the route of the sentry along the line left sections of it free for an hour at a time. In this hour Bohemian spies found it possible to tap it where it passed near the branch of a great tree, and they ran their line down through the tree and underground to the hut of a faithful Bohemian peasant. Daily to his hut came the spies disguised as woodsmen and noted down the decisions of the German and Austrian general staffs. The Germans of course realized that information was leaking out, but they never discovered how, and finally, after the first attack on Italy had been frustrated and they found from a captured Italian soldier that all the details had been known and anticipated, they abandoned the telephone line and arranged some other method of communication.

If I were a scenario writer I could make good use of Mr. Kralicek's stories. The best for that purpose

would be the one of the Emperor's letters. It seems the old Emperor Francis Joseph had a Bohemian servant who made a point of copying all the letters his master received. These copies he delivered to a Bohemian poet who was at the time a clerk in a bank in Vienna, and the clerk had ways of getting them out of the country and into the hands of Maseryk and Benes. The Austrians never once thought of the Bohemian servant, but they did suspect the bank clerk. One day when he had just received a batch of these letters his house was entered by Austrian officers, and he had just time to slide the letters under the edge of the rug near the door, where the guard stood stolidly upon them while the rest of the detachment were searching the house!

Williamstown, Mass., Aug. 9.

Administering Religion by Radio

Joseph Henry Crooker

THE article by Dr. Hall on "Radio and the Rural Church," in the issue of Aug. 2, is interesting and suggestive, as everything is that the writer publishes. But I wonder whether he has stated the whole case. The contrast to which he alludes—that between the brilliant city sermon which he heard over the radio, and the service which he attended in the village—does, as put by him, seem to indicate the doom of the rural church.

However, there are some important elements in the problem which he does not touch, but which must be considered. The city preacher helped him immensely, the diction so fine and the scholarship so broad. But very likely the village folk would not have been so much interested as he in the sermon by a stranger, whose fine phrases and scholastic theme were somewhat foreign to their life. A simpler sermon with more homely illustrations and less ornate language would probably have gripped their hearts with a stronger life impulse, especially when coming from the lips of a man whom they loved, instead of by radio.

The blemishes of the crude preacher, which so distressed Dr. Hall, did not so much harm the congregation, just as their ears were not so much offended as his by the organ out of tune. So that the sermon which so repelled him may have really helped the congregation, because behind the crudities of their minister they felt the beating of a noble heart and saw the purity and helpfulness of his life.

This is no justification of weak, crude preaching. And we must remember that rural ministers are not necessarily crude. A very large number are intelligent men, who, though they may not have the culture of the city pulpit orator, may outrank him in character, and may do mightier works of grace than he, in leading old and young to live Christian lives. These obscure village ministers are often helpful preachers, because they know their people and the people know them. Helpful preaching is very largely a matter of personality. And preaching by radio must always be lacking in personal touch.

Two facts stand in the way of an administration of religion by radio. And here the Catholics represent the wisdom of the ages.

I. The first is *personality*. As just indicated, the helpful sermon is three-fourths personality. Not so much the information conveyed as the inspiration imparted. Not simply a truth stated but an ideal made dynamic. Not merely a theory but a heart throb.

The concert and the sermon are celestial diameters apart. Radio transmits music, which belongs to a tone-world; but radio can not transmit personality, which belongs to another and a higher realm. The sound of a kiss may be sent by radio, but not the love that flows from lip to lip. The radio can no more take the place of the living voice of the preacher than a lullaby played on a victrola can take the place of the mother.

Let us not be deceived. Great is radio. But it will never be a substitute in any large measure for the personal message from the pulpit, given face to face. A first-class pulpit orator, preaching by radio, can never stir the hearts of a congregation like the voice of a third-class preacher whose personality makes his words throb with heart power.

II. Those who imagine that radio will disband rural, or other churches, forget that the abiding worth and power of the church lies in *religion as a corporate life:* the spiritual side of social impulses; the focused expression of communal emotions, the educating organism that preserves, multiplies, and applies the heavenly attributes of the soul, which link us with both God and Man, making a fellowship that purifies, exalts and gladdens.

Religion is more than a personal conviction. It is a spiritual life in communion with human and eternal verities. Piety is more than a solitary aspiration. It is a dear togetherness in the mysterious realm where souls find union with God because in fellowship with the children of God. Worship is more than the satisfaction given by radio from listening to the eloquence of a distant preacher and a far-off choir. It is the celestial magnetism that thrills through a congregation when heart is joined to heart in co-operative aspirations that make us feel our common humanity and our divine destiny.

The need of the church as an expression of religion as a corporate life is based on the fundamental elements of human nature, confirmed by the principles of human psychology, and demonstrated by the teachings of universal history. Radio preaching will no more supplant the Christian nurture of the churches than will radio pedagogy supplant the public schools. Radio will never disband the church, for with all its many and great ministers to humanity, it will never be able to cultivate religion as a corporate life, which is the peculiar and permanent function of the congregation. To imagine that such a result will follow is as wild a dream as to suppose that radio will drive mothers out of our homes.

The solitary listener to an eloquent pulpit orator in a distant city can never receive what the church

service can impart to him nor can he in such isolation, however enjoyable, so help his community as he could by his presence in that worshiping congregation, contributing his personal influence to the community life by co-operation with others in spiritual aspirations, in humane ministries, and in testimonies in behalf of that righteousness which makes for peace.

Elgin, Illinois.

V—The Preacher and the Problems of His People

Daniel Evans

"THE difficulty with you preachers," he said, "is that you generally preach on your own problems, and do not deal with the problems of your people." He was a scientist who spoke in this fashion in a friendly chat, as we walked together. His mind is finely developed; he deals with the abstractest of problems in his own science; he works rigorously and vigorously at them with his students. His interest in thought, therefore, is very great. But he is also a devout man; he is most faithful in his attendance upon worship; he is loyal to his church; he stands publicly committed to the Christian religion; and frequently himself preaches. His criticism of us preachers therefore is not captious, certainly is not meant to be unfriendly, but rather constructive and friendly. He feels that the moral and spiritual problems of the lay folk with whom he comes into friendly contact are not dealt with; they do not get the help they need nor the inspiration they seek.

This criticism should give us pause; it should make us reflect, and raise the question whether there is not too much truth in it. Probably it can not be wholly avoided. Young theological students who go out to preach Sundays are very apt to take up the problems of the class rooms, the problems of Biblical criticism, or the history of doctrine, or the philosophical questions as to knowledge. Since they are in school, it is the problems of the students of religion with which they deal. It is true, too, that the parish ministers who are studious and reflective, and find great joy in working on certain fascinating problems of thought, frequently preach on their own problems and do not touch on the real problems of the people. We must concede the right of the student ministers and the parish ministers to preach their own problems.

But do we not preach on them too much and too long, and ignore the problems of the people? Do we ask ourselves as often as we should, whether this subject is vital to the people, whether this problem is real to them, whether this region of thought is at all accessible to them? As we recall the subjects of our sermons, we must confess that too frequently we were preaching on our problems rather than on those of the people, and failed to make connection with our people, and went on our lone way, and wondered why the people did not follow us.

It would therefore be a good thing for ministers to preach on the vital and urgent problems of their people. This, of course, requires a knowledge of their problems, and this can be acquired only by personal contact with them, pastoral visitation, friendly discussion on live questions, and by one's own experience of the great human needs, desires, and difficulties of life. If one is out of personal touch with the real needs of human beings on week days, he will be incomprehensible to them on Sundays.

We need not fear that dealing with the people's real problems will lessen our intellectual development, or keep us on the surface of things, or present us with no subjects that require mental effort. To answer their questions, to solve their problems, and to relieve their perplexities will require all our powers of mind, and all our knowledge, and put to use all the experiences of our lives. If we succeed in solving their problems we will do much to solve our own problems.

The Nature and Degree of Bible Authority

J. Frank Thompson

Holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1 : 21.

Prove all things; hold fast that which is good. 1 Thess. 5 : 21.

WHOEVER, guided by history and tradition, retraces the steps that humanity has taken in its journey from barbarism to civilization will find the darkness illuminated by altar fires, and all the length of the path bordered on either side by the ruins of moss-covered temples and shrines. This reveals the fact that the sentiment of worship inheres in the constitution of human nature itself, and that from the hour when men became aware of their own existence there has never been a time when they did not believe in God.

We are sometimes told that this belief was originated by the priests that they might use it for their own advantage. Of such an explanation nothing need be said except that it is about as reasonable as the supposition that hunger was invented by people who had food to sell; that the idea of beauty was created by artists who wished to dispose of their wares; or that musicians have cheated the world into the notion that certain combinations of sound are pleasing to the ear. Spiritual things are spiritually discerned. The human soul has always believed in God because it has always beheld His face, heard His voice, and felt His presence with a sensation as real as that which results from the influence of light upon the structure of the eye, the action of sound waves upon the nerves of the ear, or the resistance of a solid substance to the pressure of the hand. It believes in Him as the tiny shoot put forth by the buried seed believes in the light which it needs, and toward which it instinctively aspires and climbs. When we are shown fruits and flowers imported from some land that we have never

visited, we know, without being told, that the sun shone and the rain fell upon the soil where they grew, just as on our own fields and gardens; and when in any age and country we find that the germs of religious feeling which inhere in human nature have been quickened and nourished into religious consciousness, we must attribute the result to that influence of the Divine Spirit which is the rain and sunshine of the Soul. In this sense all religions are inspired.

And what our religious consciousness, being thus quickened and nourished by the influence of God's spirit, universally affirms is that He exists; that we are His children; and that justice and benevolence are the attributes of His character and the motives that govern all His dealings with us. With Abraham we ask, "Shall not the Judge of all the earth do right?" And with the Apostle we affirm that "God is love."

It is indeed true that upon some authority which we have been taught to reverence we may accept, or try to accept, certain ideas about God that do not harmonize with this witness of His spirit in our souls. But even when this has happened, the God-instructed heart often cherishes a faith and love for which the mental belief affords no warrant; and there are innumerable people whose religion is vastly better than their creed. But however this may be, the fact remains that our spiritual experience is the vital root of all religious faith and worship, and that its tendency is to correct all that is false and harmful, and increase all that is true and wholesome in what has been obtained from other sources. We can not rest satisfied with any belief that is contrary to the God-inspired impulse which prompts us to attribute to God the highest excellence of which, in any way, we have obtained a knowledge. It was because the prophets and psalmists were not satisfied with many of the theological ideas of the early patriarchs that they fashioned better ones. It was because the spiritual sense of Jesus was not satisfied by the worship of Jehovah as the celestial sovereign of a favored people that there grew in his soul the nobler conception of a universal Father. It was because Murray and Ballou were not satisfied with the popular theology of their day that they proclaimed their doctrine of Eternal Hope. It was the witness of the spirit in his heart that caused Whittier to say:

> "Yet, mid the maddening maze of things
> And tossed by storm and flood,
> To one fixed stake my spirit clings,
> I know that God is good.
> Not mine to look where cherubim
> And seraphs may not see;
> But nothing can be good in Him
> Which evil is in me."

It is in this way and no other that all theological progress has come. Just as in the material world evolution, beginning with the lowest forms of life, was endeavoring to produce man, the ultimate birth with which it was in travail, so through fetishism, idolatry, polytheism, and the cruder forms of monotheism, man's spiritual consciousness has always been trying to evoke a thought of God in which His perfection should be adequately mirrored.

But while the inspiration which comes through vital contact between the soul of man and the Spirit of God is thus universal, it exists in various degrees. All men feel and respond to it in some measure, but not to the same extent. The sense of beauty is universal; but all men are not Raphaels or Titians. All are gifted with some capacity for deriving pleasure from the concord of sweet sounds; but all are not Mozarts or Beethovens. The people who possess a fair ability to write dramas and poems are many, but the Shakespeares and Brownings are few. In like manner there have been, in all lands and ages, men endowed with an exceptional power of understanding what, through the influence of His Spirit in our hearts, God says to us all. Their inspiration, while not differing from our own in kind, has been vastly greater in degree; and our indebtedness to them resembles that which in other departments of experience we owe to great artists, great poets, and great musicians. They have assisted us in interpreting the one voice that speaks to us all. It is like the astronomer's interpretation of what the heavens are saying when "day unto day uttereth speech, and night unto night showeth knowledge."

But while God has thus revealed His existence and the attributes of His character by the witness of His spirit in our souls, our knowledge of His will, so far as special actions are concerned, has come through an ever enlarging social experience. Man began to distinguish between good and bad social action, just as between wholesome and pernicious physical habits, by observing their effects. In this way we have learned what conduct is essential to the happiness of the home; how we ought to act toward the members of the community in which we live; what constitutes the duties of good citizenship, and what are our moral obligations to all mankind. Not any of these have been miraculously revealed, they have all been taught by experience.

When human life began there already existed a Divine requirement concerning the conduct essential to our individual and social welfare. A way had been established that led from the realm of moral barbarism to the domain of an ideal civilization; but it had also been ordained that in the long journey experience should be the only guide. No supernatural illumination made visible the path from starting point to goal. It could be distinguished from roads that led elsewhere only by the unlike results that ensued according as it was followed or forsaken. In this providential way all moral progress has been achieved. In the beginning God placed all moral truths within our reach; but we were left to discover them as we were left to find out the truths of mathematics and the facts of chemistry. The ten commandments and the multiplication table were obtained in the same way. The Book of Deuteronomy and the Constitution of the United States had the same kind of inspiration; and the same Providence that guided the course of Hebrew civilization is still engaged in shaping our own. We have gained our knowledge of good and evil through the unlike consequences of different deeds; and while we have always been free to turn aside from the appointed way, our course has, in the main, been upward and onward, because, little by little, we have been educated to the choice of what is demonstrably best.

In formulating these products of moral experience the great Hebrew teachers prefaced their precepts with the declaration "Thus saith the Lord." And in this they were justified in so far as they rightly interpreted the facts with which they dealt. Experience is God's method of revealing His will, Life is a school wherein we are all pupils. Pain and pleasure, joy and sorrow, happiness and misery, are the teachers; and every moral perception to which their instruction aids us is as truly a revelation from God as if it had been proclaimed by the thunder, or traced by the pen of the lightning upon the scroll of the firmament.

And if all true ideas concerning the character and will of God are thus the product of religious sensibility and moral experience, it follows that we can recognize them, wherever found, only by the test of our own reason and conscience. It is only because of its appeal to our esthetic sense that we can know that a picture is beautiful, a poem fine, or a musical composition excellent. A philosopher must convince our reason if we are to accept his theories. In like manner our only warrant for accepting the utterances of a religious teacher as revelations from God is the fact that they harmonize with the witness of His Spirit in our souls, and find their confirmation in our own experience.

Judged by this test the Bible commends itself to us as containing the richest product of the world's moral and religious experience. Nowhere else do we find so many moral truths which life itself teaches so clearly stated. Its prayers of penitence and aspiration traverse the entire range of spiritual emotion. Its doctrine of God's Fatherhood, beginning with the teachings of psalmists and prophets, becomes the heart of the Gospel of Jesus. The Christ character which it portrays is the highest ideal of moral and spiritual possibilities of human nature.

Nevertheless there are, mixed with these best things, many unworthy conceptions of the character and providence of God, and many perverted ideas of human duty. This could not be otherwise, since the Bible is not one book but many books. There are passages in it that sanction polygamy and slavery. There are passages that authorize the public execution of disobedient children. There are passages in which the Puritans found ample warrant for the hanging of witches, for was it not written in the law attributed to Moses, "Thou shalt not suffer a witch to live?" There are also passages that claim a religious sanction for vindictive feeling and revengeful conduct toward those by whom we have been injured. Nor will it do to say that such passages only need to be rightly interpreted to bring them into accord with reason and conscience. That may avail in some instances, but there are also many the obvious meaning of which we can not approve. We should regard them as false teaching if we found them anywhere else. God did not command the slaughter of the Canaanites in order that the chosen people might possess their land. The writer of the book of Joshua only thought that He did. Jehovah did not command Saul to destroy the Amalekites for sins committed by their ancestors five hundred years before. Samuel only thought that this was what God wanted Saul to do. It is also true that while many of the psalms are unrivaled in all the literature of devotion, there are others that ought never to be used at all. It would not be right for us to invoke curses upon our enemies, and blessings upon those who should dash their little ones upon the stones; and it was equally wrong for the ancient Hebrews. In other words, there is in the Bible dross mingled with the gold; and we must distinguish between the two by the test of reason and conscience, precisely as we should if we found them anywhere else. Indeed, that is just what Jesus did when he said, "Ye have heard that it hath been said by them of old time, Thou shalt love thy neighbor and hate thine enemy. But I say unto you love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you." The will of God had not changed during the intervening centuries. It was only men's thoughts about the Divine requirement that had grown better and better until they culminated in the teaching of Jesus.

There are in the New Testament many legends, some of which are very beautiful, but the literal acceptance of which is not essential to our Christian faith. Among them is the story of the supernatural birth of Jesus, and the marvels associated with it. Speaking for myself, I do not accept them as veritable history. To me they are poetry and not literal fact. They are the reverent and loving tribute of an early age to the character of Jesus. But whether true or not they neither lessen nor increase the authority of the Sermon on the Mount, or the truth taught by the parables of the Good Samaritan, the Prodigal Son, and the Shepherd's Search for the Lost Sheep. These make their direct appeal to our reason, our conscience, and our spiritual instinct, and that appeal constitutes his real credentials. He was equally the Son of God, whether he had one human parent or two.

But while frankly acknowledging that the Bible is merely the record of men's thoughts about God, duty and destiny, and that some of its teachings should be discarded, the fact remains that we do well to seek in it our best help for the shaping of our religious ideals and the inspiration of our moral conduct. It is because it contains the richest product of the ethical and spiritual life of a people who had the same genius for religion, the same passion for righteousness, that the ancient Greeks had for grandeur and beauty in the realm of literature and art. The same light shines for us that they beheld, but the vision of some among them was clearer than ours. We hear the same Divine voice to which they listened; but our souls are less sensitive to its accents. This is why these voices of warning and instruction, of faith and love and longing, that come to us from the distant past are still matchless in their inspiring and directing power. They tell us more than we could have discovered for ourselves, but testing their utterances by our own experience we find them true. To this test even Jesus himself was willing to submit his teaching. He said, "If any man do the will of my Father, He shall know of my doctrine whether it be of God, or whether I speak of myself."

But surely it is not the part of wisdom, while reverencing the past, to be unmindful of what the present teaches. An event of yesterday that makes

plain the folly of sin and the worth of righteousness is as much a part of Divine revelation as if it had happened some thousands of years ago. Other civilizations have perished for want of moral wholesomeness since the woes denounced against Nineveh and Babylon were fulfilled; and the lesson is the same. The example of some brave and cheerful sufferer in our own community, or even our own home, may be quite as inspiring to us as the patience of Job. God is as truly present when a modern church is dedicated to His worship and the service of mankind, as when the temple at Jerusalem was finished, and the ark had been placed in the Holy of Holies, and Solomon invoked the blessing of Jehovah. A hymn of dedication that has just been written may be as truly and fully inspired as the psalm that begins with, "I was glad when they said unto me let us go into the house of the Lord." The character of God is revealed in every example of human compassion and sympathy, of tenderness and love, in the same way in which it was made manifest in Jesus. God is showing us what is good by the same methods that have instructed all His children everywhere; and the modern teacher who uses his best intelligence and honesty to make clear the moral significance of our daily experience has the same right that any Hebrew prophet had to preface his message with "thus saith the Lord." The canon of sacred scripture has never been closed, and the real Bible is always being lived and written.

"Wherever through the ages rise
The altars of self-sacrifice,
And love its arms has opened wide,
And man for man has bravely died,
I see some white wings outspread
That hovered o'er the Master's head.
And everywhere the spirit walks
The garden of the heart, and talks
With man as under Eden's trees,
In all his various languages."

Not the Bible as a book, but the power of God-enlightened souls to perceive religious truth, is the ultimate authority in religion.

Talks with Toilers

XII---The Salesgirl

Edward H. Cotton

With this interview the "Talks with Toilers" conclude. Association with men and women who are doing the work of the world quietly and unobtrusively—readers will recall that the name of no toiler has been mentioned—has convinced me beyond question or argument that the problem of labor is not made by the individual worker. Generally speaking he is honest, takes pride in doing his work well, wants the work he does to reflect credit on himself as a workman, and is eager that wages get back to normal as soon as living costs will permit. The opinion was pretty general that high wages have not bettered the workingman, but injured him. He is just as anxious as influential writers and speakers to restore the economic balance, and ready to do just as much.

E. H. C.

IT was the end of the hottest week of the summer. That afternoon the thermometer had registered ninety-eight degrees. In fact the intense heat had driven customers away from the five-and-ten-cent store when I arrived there near the close of the day. Did the girls at the counters appear tired and uncomfortable? They did not. On the other hand, they were enjoying the absence of customers, were talking and laughing with each other and arranging an evening visit to the neighboring beach. Upon which discovery I concluded that much sympathy is wasted on the overworked, underpaid ten-cent-store clerk. Subsequent conversations I had with the superintendent and salesgirls strengthened the conclusion.

In these days of excessive costs the 1,300 stores operated by the F. W. Woolworth Company offer opportunities to buyers of which rich and poor are eagerly taking advantage. The Woolworth Company is one of the few concerns which has maintained prices at the old level without impairing the quality of the merchandise. Instead of sighing at the high cost of a commodity and later discovering its flimsy character, those who trade at the five-and-ten-cent stores are heard exclaiming at the reasonable prices and good values.

As we sat talking in the office while a summer tempest crashed and thrashed without, I asked the superintendent how it was possible in these times to give so much value for five and ten cents.

"Some articles we sell," he replied, "are worth more than ten cents. We carry a list of perhaps fifty commodities which may have an actual market value of fifteen, twenty, and twenty-five cents. Why do we do it? You never see a Woolworth advertisement in the papers. Our idea of advertising consists in selling some articles at less than cost, on the theory that a person who comes here and buys something for ten cents which a friend of his has paid twenty or twenty-five cents for elsewhere, will tell of his discovery. In other words, what money we have for advertising we invest in the goods we sell rather than in columns of advertising. A pleased customer is the best advertisement."

"You deal with people of less means," I observed. "mill and factory workers, persons with small incomes."

The superintendent's features resolved themselves into a genial smile, and he admirably preserved his equipoise as a thunder crash shook the building. "There is no place to study human nature like a five-and-ten-cent store," he remarked. "Let me tell you something: I have been with the Woolworth Company for a considerable period of years. It is my conviction that the person who likes best to keep a dollar is the person who has one. Persons of wealth and prominence are among our most regular customers."

Waiting a moment to see how I took that announcement, he went on: "I will relate an instance—I could name a number of similar ones. In one of my stores I noticed that a woman, wife of a wealthy manufacturer, a man well known also in the political

world, was coming regularly to our store. One day I ventured to ask her the reason. 'Why should I not come here?' she asked. 'You have good values. I can get a pair of mittens for ten cents which serve just as well for one of my boys to lose as those I must pay fifty cents for elsewhere. My children, so far as I can learn, appreciate your ten-cent phonograph records as much as they do two and three dollar ones. My girls are as well pleased with ribbons from your ribbon counter as from the expensive silk store.' In my judgment, she was a mother of good sense and sound philosophy," the superintendent added. "Do you realize that the largest and best-equipped store we have is located on Fifth Avenue, New York City, and is patronized almost entirely by the New York aristocracy?"

He was called downstairs then to take records of stock, and I directed my further questions to one of the girls in the store whom he had selected to talk with me and had invited into the office.

One is always learning something more about the art of interviewing. I should have known better than to have made the first question one of wages. People are sensitive about the fact of salary and inclined to be secretive. She politely refused to answer the question—and was justified. As quickly as possible, then, I swung to less pointed questions—questions about the counters the girls preferred, the hours they worked, what is required of them when they apply for the position, their recreations and eccentricities.

This is her story. I am acting merely as the recorder. Though doubtful at first of what she should reveal and not reveal, presently she was talking freely, and before she had finished had done credit to herself and her company, and incidentally had disclosed a number of interesting features—including the amount of her salary.

"You may be surprised to learn that the girls do not care to work on the fancy-work counter," she began. "There is hardly a line of goods in the store to which they take less kindly. I have passed through the grades of salesgirl, cashier, and floorgirl and speak from experience. Some like to sell jewelry; some prefer notions; some ask for the candy counter, though it is a mistaken idea that the girls like the candy counter because they can get all the candy they want. We have no rules about it, and need none, for after a few days the girls are perfectly satisfied to weigh out the confectionery and not eat it. They do not care to sell glassware, either, or dishes. Perhaps the ribbon counter is the most popular; but we had one girl who was never so happy as when she was selling hardware.

"We try to locate the girls at the counters they like best, for they are happier and make better sales. Part of my work now is to hire the girls, subject to the superintendent's approval. We are extremely careful. We look up the applicant's family, inform ourselves of her education and her selling ability. Would you like to see the application blank?"

The blank contained twenty-five pertinent questions. Among them I noticed the following: Language spoken? Have you any relatives now in the employ of F. W. Woolworth Company? Do you live with parents? Are you boarding? Are you housekeeping? Have you had a common school education? Have you graduated?

"We have in the store graduates of grammar, high, and commercial schools, though with the commercial-school girls the position is a hold-over until they can get into an office. Most of us agree that we are better off than those who work in mills and factories. Of course there are constant changes: one thinks she will like telephone work better; another gets tired of selling our line of goods and wants to try another. But I can recall a number of instances where the girls came back to us. We try to get girls who live at home, finding them more reliable. No, there is no regulation dress, and we wear our hair as we please. Regulations are the exception, not the rule, in this store. No charge is preferred against a clerk because she breaks an article; but if she becomes too careless in this particular we have to let her go, for she has ceased to be an asset.

"On the whole, we are satisfied and happy. Look about the store. We have just passed through a hot, hard week, but the girls appear easy and satisfied. Most of them will go somewhere this evening, forget the hot store, the long hours, the disagreeable customer, and come in to-morrow morning fresh for another day. Our hours are 8.30 to 6, that is, forty-eight hours a week, with an hour and a quarter at noon, when we can go downstairs and relax in a large, comfortable room furnished for recreation. We get a two weeks' vacation *with pay*, and each girl receives five dollars at Christmas for each year she has been with the firm, with a maximum of fifty dollars. Should she get married, the company presents her with a gift of five dollars in gold for each year she has worked. Wages are ten dollars a week, and we work one evening.

"As soon as a girl is taken on we give her a course of instruction with regard to the counter at which she will be placed, the way to make change, wrap parcels, register sales, details of weighing, if she is to go to the candy counter, always emphasizing the necessity of being unfailingly courteous to customers."

"Are the customers always courteous to the girls?" I asked.

She hesitated a moment. "Most of them are. It may surprise you to learn that the girls would rather wait on persons of moderate means than on those with plenty of money, because the first are more easily satisfied and part with their money more willingly. One of our few rules is that when an article is sold it shall be registered and the money taken before being wrapped up and handed to the customer. That practise protects the company and the salesgirl.

"Yes, we do lose articles off the counters. Sometimes, also, we get a wrong girl who registers a twenty-cent purchase as ten cents, keeping the other ten; but she is soon detected. Persons are on watch in the store all the time. We seldom if ever accuse a person of taking an article the first time we suspect him. But let him beware the next time he comes to the store—many eyes will be watching every movement."

"You yourself seem satisfied," I remarked. "Woolworth has one loyal employee."

"And why not?" she exclaimed quickly. "Thir-

teen years ago I began with the company at three dollars a week. To-day I am getting twenty-six, and fifty dollars a year additional as my allotment for service." She had let slip the secret. But I would not be recording it, had she not laughingly given me permission. She was proud of her record, and reasonably so, since after thirteen years her salary was more than eight times what it had been at the beginning. Duty called, and she left the office just as the superintendent returned.

"When complaints from customers come about our girls," he said, "we investigate the case and make as just a decision as we can. But," he proceeded confidentially, "I refuse to censure a girl unless it is a perfectly clear case of neglect or discourtesy. Our clerks work hard; their hours are long. Once, just after six o'clock, the hour we close, a man came to one of my stores and because he could not get in he began to reproach the girls who were going home. I happened to be standing by. I knew the man; he was president of a local union whose members worked a considerable number of hours less than our clerks and were paid several times more. He did not get away without hearing a few pertinent remarks.

"The girl back of the counter deserves a good deal more credit for intelligence and courtesy than she is likely to get, though sometimes she does get it. I call to mind one man in the community who traded often with us, and who seemed to prefer that a certain girl wait on him. He finally moved to another town, but before he left he made the girl a present, with this comment: 'I appreciate your courtesy, and only ask that you extend it to others as you have to me.' "

The storm was over. The hour-hand of the clock was nearing six, and the girls at the counters were setting their stock to rights previous to going home. All the while I had been in the office the cashier at my left had been counting money and making quotations to an assistant. As I rose to go I cast my eye at the cash box, fully expecting to find it heaped with five-and-ten-cent pieces. I saw piles of bills, an occasional quarter and half dollar, many pennies—but nickels and dimes were conspicuous by their absence.

Replying to a puzzled question, the cashier said: "No wonder *you* ask where all the five-and ten-cent pieces are when banks are constantly calling on us for the same kind of money. Curious as it may appear, we often have to take bills elsewhere to get them converted into nickels and dimes for the girls to make change with."

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, August 30

Perhaps the reason why we have so little peace of heart is that we spend occasional week-ends in the conscious presence of God and do not return to it as our lodging-place of rest and power. We ask God to wait for us while we are busy; we do not ask Him to be an active partner of all our work.—*Isaac Edwardson.*

Father, in Thy mysterious presence kneeling,
Fain would our souls feel all Thy kindling love;
For we are weak, and need some deep revealing
Of trust and strength, and calmness from above.

Samuel Johnson.

Sunday, August 31

Not riches, Lord, nor loud acclaim;
Nor honors high bestowed by men;
But just to see
With inward light
The beauty which around me lies;
The glories of the glad sunrise,
The silent splendors of the night;
That bird and flower their secret may
Reveal unto my listening ear—
The voices that the world hears not,
I long to hear.
That in each sinful human face
The heavenly angel I may trace,
And see each cross along life's road
As stepping-stone to some great good—
'Tis all I ask.

Henry Victor Morgan.

Most of the shadows of this life are caused by standing in our own sunshine.—*Emerson.*

Monday, September 1

When a clock goes fitfully, nobody trusts it. The successful clock is one that keeps steadily on. It is the same with the worker. He should work steadily, carefully, well, and people will rely on him.

If there be lying before you any bit of work from which you shrink, go straight up to it! The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious, or commonplace, we are fellow-workers with God.—*F. B. Meyer.*

Such faith, O God, our spirits fill,
That we may work in patience still:
Who works for justice, works for Thee;
Who works in love, Thy child shall be.

Samuel Longfellow.

Tuesday, September 2

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.—*Psa.* 103 : 1, 2.

"To pray—not for the gain of it,
But for the joy of it. To laugh,
To weep with God, in sharing joys
And griefs of men.

"To pray, to hope, to strive, and fail;
And then when all is lost but prayer,
O heart of mine, to pray again,
And so be strong!"

Wednesday, September 3

If any man willeth to do his will, he shall know of the teaching, whether it be of God.—*John* 7 : 17, *Revised Version.*

How should I map its course or comprehend
Cause of such vast and intricate design;
I, who am just a page within his court
And know not if he reign by right divine?
But when I buckle on a coat of mail,
When for true knight I strike the lute and sing,
I seem to sense a law that will not fail
And catch at least the spirit of the King.

Daisy Conway Price.

Thursday, September 4

The Spirit of the Lord is upon me, because he has anointed me to preach recovering of sight to the blind.—*Luke* 4 : 18.

God, grant to us Thy blessed Gift again,
To walk with us, as once in Galilee—
Talking of pebbles, and of birds o'erhead;
Of little children, and our daily bread—
To us, Thy lowly fisher-folk! Make plain
The shining wonder of himself again
That we may touch the seamless garment's hem,
And be made whole of selfishness and sin;
Behold, the hearts made humble and contrite—
Lord, that we may at last receive our sight!

Laura Simmons.

Friday, September 5

Our feet have wandered from thy path,
Thou lowly Christ of Galilee,
Sweet prophet of the helping hand,
Meek Lord of love and sympathy.

Thy faith was but to walk with God
With humble heart and open mind,
But we have builded shrines of stone
In which to worship—spirit-blind!

Break down, O Christ, our heartless faiths,
And give to us that spirit fine
Which feels in thee a Comrade strong,
In every soul a friend of thine.

Thomas Curtis Clark.

These Are Great Days*

George A. Gay

THE habit of looking backward is almost universal. It is essential, if we are correctly to interpret the present. But many persons become so enamored of the past that they can see nothing good in the present. These are the pessimists who locate the Golden Age in antiquity, and whose vision of the future is clouded by gloom and doom. The men and women who adopt this attitude exclaim: "Ah, those were great days, but the times in which we are living are evil. The whole race of man is going straight to hell!"

We will grant that the days when Pericles ruled Greece, the days when Caesar led his legions into Britain, the days when Jesus preached in Galilee, the days when Knights of King Arthur sought the Holy Grail, the days when Columbus sailed towards America, the days when George Washington led his ragged hosts to victory, the days when Daniel Boone explored the wilderness, were great days. But we will add that these are great days in which we now live. It is my opinion that no one has ever lived in greater days than these. It is true that there are fears abroad in the land, that there are very serious problems confronting humanity, that there is a dangerous disregard for law, a certain recklessness about youth, and an abundance of crime and much sin. We will not for one instant minimize the shortcomings, the deliberate transgressions of moral law, the laxity and the profanity and the irreverence and the high speed of the people of to-day. On the other hand, we will not ignore for a moment the virtues, the achievements, the progress, the vigor and virility, the abiding faith in God, the heroic attempt to follow Christ, the new interest in humanity, the philanthropy, the educational program, the lofty ideals, which prevail to-day. I wouldn't exchange my opportunity of living in this age with any king, prince, saint, discoverer, inventor, or hero of the past!

We are living at a time of agony and pain and struggle, but it is the anguish of *birth*, not of death. Out of the strife and turmoil and perplexity of this century are issuing the form and features of a nobler humanity.

I thrill as I think of the momentous events which are daily recorded. With Walt Whitman I revel in life. With Tennyson I exclaim: "More life, and fuller, that I want."

Let us employ imagination as well as memory in interpreting these great days.

Lenin is dead! What will 130,000,000 Russians do? Will they become a menace to the whole world or will they constitute themselves into the United States of Russia?

MacDonald occupies the Premier's chair in England. For the first time in history a labor government has come into power. The significance attaching to this change is found in the fact that labor won its place without shedding a drop of blood, without dislocating the machinery of English politics in any violent manner. Compare labor's advent to power in England with the Soviet's usurpation of authority in Russia or with the rise of the French Republic. Surely humanity has made progress!

There are not lacking evidences that stability and order and peace are coming to Europe.

In Egypt a flood of light has been thrown upon the ancient civilization by the discovery of the tomb of King Tut; in Palestine the excavators have unearthed the ruins of Jerusalem dating back to 3000 B. C.; in Ur of the Chaldees the archeologists have uncovered a temple which was constructed more than 5000 years before Christ; in Mexico the patient students have found the remains of nations having a high degree of culture more than thirty centuries ago.

We are banishing disease. Radium, sanitation, hygiene, psychology, faith, insulin and other agencies are combining to eliminate yellow fever, smallpox, plague, cancer, diabetes, nervous disorders, mental derangements, and moral catastrophes.

*An abstract of an address delivered to the Men's Club of Mizpah Temple, Chattanooga, Tenn.

Radio is bringing music, eloquence, entertainment, instruction into every home. We are living in a universe of color and sound and beauty and order which we only dimly guessed at in olden days. Now we "tune in" and lo! the very air about us is filled with delightful sounds!

Religiously we are going forward. We are in the midst of a hot theological debate, but what does it portend? It indicates the next great step in religion, the step away from dogma and creed towards toleration, freedom, and love. The only element which jars upon us in this debate is the frequent lapse of the participants into meaningless abuse of their opponents.

And when it comes to applying religion to daily life there never was a time when larger numbers of people were attempting to do that. For instance, think of the proportions to which the demand for universal peace has grown. Has any past age witnessed such a determined, such an organized, such a sincere movement towards a warless world?

The noble idealism which characterized the early days of the world war, which collapsed during the first periods of reconstruction, is once more gripping and holding multitudes. We are beholding the vision of a purified world, of universal brotherhood, and we are endeavoring to make the ideal real. In industry, in politics, in all of life's activities, men and women are laboring earnestly to put the religion of Jesus into practise.

Let us rejoice, then, that we are alive in such days! Days that are great with promise, great with problems, days thrilling with life! Let us not tolerate that pessimism, that shallow thinking which can not vision the future, which fails to trust in God! Let us participate in all that is transpiring, and play well our parts in the tremendous drama of progress in which we are actors. God has assigned these parts. Let us learn our lines, let us sing the verses, let us take our places, let us perform the deeds, and let us rejoice as mankind surges onward and upward forever!

* * *

DEFENSE TEST DAY

To the Editor of the Universalist Leader:

Appended is the resolution unanimously adopted by the Executive Board of the Philadelphia Federation of Churches. It has been approved by four of the five members of our Committee on Foreign Relations and World Peace.

Speaking for myself alone may I add a comment.

We are now told that the designation "Mobilization Day" is unfair, as it does not accurately express the purport of the observance. It is said that this is merely a "Defense Test."

In passing we may remark that the appellation "Mobilization Day" was first used by the publicity agents of the War Department itself. However, we adopt the new phrase but with the query whether there is any fundamental difference in the significance.

Behind this later phrase is the desire of the military authorities to get the nation ready to fight, to defend itself by force of arms if emergency should arise.

Getting ready for war by any name smells of powder and blood and reeks of the carnage and hatred and enmity that ensue.

This preparation is the opening chapter in the same horrible story that history has told over and over again. Secretary Weeks asks if we are not mindful of the lessons of history. Yes, we are; and for that reason do we deplore any move and act that prelude a repetition of the heart-rending chapters, which but increase in destructiveness of everything good and beautiful.

We desire a change; we insist that it is the duty of religion and patriotism aggressively to plan and work, not to fight, but to seek peace and pursue it until the goal is won. And this Defense Day is a warlike gesture. It savors of the big stick flourished in the face of the world as a warning to all and sundry.

While the recently passed Immigration Bill was under consideration Japan sent a note which was interpreted by many as a threat. Moved by indignation Congress acted in a manner which gave serious offense to a friendly nation. Many of her citizens have become enraged and some clamor for revenge.

We follow this with an attempt to arouse the whole nation to prepare itself as for war. The authorities in arranging this demonstration may have had no thought of Japan in mind, but how will that nation regard it?

Further, a visitor returning from Europe states that over there is the query, "What has the United States up its sleeve in holding this special observance?"

Although the original plans seem to be modified the main objective is the same, and the original objections still hold.

At a time when we have not yet recovered from the dire effects of the most disastrous war of all history, when it is evident to all thinking persons that we must find the cure for this disease if the life of civilization is to be saved, is it not our Christian duty, yes, and our patriotic duty as well, to refrain from talking or even thinking about war, or preparation for it?

Still to hold to the war idea is to stimulate in the minds of the people of other nations fear and distrust; they too will think of war, they too will have their Defense Test or its equivalent, and the Devil's game is on again.

We have absolutely no need at present to get ready to defend ourselves. We have no foes, actual or potential, unless we manufacture them.

Surely, as Christians, as citizens of the most powerful nation in the world, with the opportunity within our reach to make the world over into one great family, surely, our immediate duty is to forget war and to *mobilize for peace.*

H. E. Benton.

Contoocook, N. H.

The Resolution

The Christian Churches of the nation are engaged in an earnest campaign to destroy the War System, believing that it is:

1. Contrary to the spirit and method of Christ.
2. So destructive of material treasure, of human life and of moral and spiritual values as to be nearly if not quite suicidal.
3. Unnecessary and often futile as a method of settling disputes between nations.

Furthermore, these Churches are eager that our nation shall exert its great power of leadership in an attempt to secure the outlawry of war and the establishment of world co-operation, a quest which we believe will be successful if pursued with singleness of purpose.

At this juncture the War Department issues a call for a National Mobilization Day on September 12, the date of the retirement of General Pershing.

Our reaction to this appeal awakens in our minds:

1. A question as to whether there is even yet in our nation a realization of the frightful havoc that would be wrought by another war, the undoubted slaughter of millions of our very finest young men and millions more of non-combatants, including women and children.

2. A fear that this observance, which is a preparation for war, will be viewed by other nations as a threatening gesture and another evidence that our protestations of world friendliness have little foundation in fact.

3. We feel that such a focusing of the entire nation on the thought of war preparation would so divert the thoughts of men from the sacred purpose we have at heart as to neutralize our efforts for peace, and at this time when, as Secretary Hughes remarked in a recent speech, our nation is in no danger from any enemy, the project seems to us ill-advised.

4. Further, we can not but note that in this appeal there is adherence to the old war system; it is an attempt to commit the whole nation to the policy of militarism which is antagonistic to the faith and prayerful spirit now animating the Churches.

Therefore, with deep regret, since we deplore the necessity of taking a stand contrary to the expressed desire of any department of our government, and yet with the deep conviction of the righteousness and high patriotism of our position, we, the members of the Executive Committee of the Philadelphia Federation of Churches, by a vote taken at our regular meeting on June 17 (the significance of the date in our nation's history but adds to our feeling that we are true to the inheritance received from our forefathers), hereby declare that we view this proposed Mobilization Day with grave concern, convinced that it is a serious mistake and a menace to the peace on earth we hope to establish; and with all respect we call on the War Department to withdraw this appeal to the nation.

We wish to assert, however, that this action is not to be taken as evidence of any lack of appreciation of the service rendered by General Pershing; we honor him as a man and a patriot, and we shall be glad to join in an expression of gratitude to him and to the men whom he led in that war which it was hoped would be and which we pray was indeed "the war to end war."

* * *

A DUTY TO BE PERFORMED

To the Editor of the Universalist Leader:

Whatever his political affiliations, let every Universalist who is a citizen of the United States vote next fall! A full and free expression of the electorate, after mature deliberation, is absolutely essential in our free government. Wise men may indeed differ as to the qualifications of the respective candidates, as good business men differ in business management, but no business man, no professional man, no farmer, no producer or consumer, should fail to vote next fall. A *first* duty!

Many years ago in Paris I sat at the feet of the great French economist Laboulaye. In his book, "*Paris en Amerique,*" Laboulaye's unstinted admiration of the American Government is founded on the assumption that practically *all* American citizens will conscientiously exercise the franchise to the best of their knowledge and judgment. But, in fact, can seventy-five per cent of the citizens in your community and mine be counted on to vote next fall?

Under the caption "Enthusiasm or (?)," Dr. Frank Oliver Hall in a *Leader* editorial has recently outlined in what "idiotic manner" some "savage tribe" might "choose a chief." Granted that a chief so chosen by "delegates" may be a man of ability and of higher character than some of his competitors for the honor, neither the method nor the man satisfies. And our candidates for high office, of course, should set a worthy example.

For the cause of good citizenship and true Americanization among some citizens of the United States—and others who ought to be—it is none too soon to begin to prepare for our patriotic duty next fall.

Hosea S. Ballou.

* *

FROM A BROAD-MINDED CHRISTIAN

To the Editor of the Universalist Leader:

I am a plain, humble farmer, and a Christian man, a good churchman. And I have a little gift of my own, that of finding good in all Christian Churches, however much they might differ. I find something wonderful in Universalism, and although I never intend to become a member of that Church, I am sure I may be a better Christian for knowing something of its principles and doctrines and the work they are trying to do in the world, and it is pleasing to me to find how it is permeating and influencing the other Christian Churches.

Angus Nicholson.

Middle River, N. S.

* *

JAPAN MISSION CONTRIBUTIONS

Received by the General Convention for the Ten Months Ending July 31, 1924

California:		
Long Beach	$ 5.00	
Oakland	50.00	
Pasadena	9.00	
Pomona	3.00	
Riverside	75.00	
Santa Ana	10.00	
Santa Paula	24.59	
		$ 176.59
Colorado:		
Denver	25.00	
		25.00
Connecticut:		
Danbury	5.00	
Norwich	30.00	
Stafford	85.00	
		120.00
District of Columbia:		
Washington	145.09	
		145.09
Florida:		
Terra Ceia	5.00	
Tarpon Springs	10.30	
		15.30
Georgia:		
Livonia	2.00	
Mulberry	10.00	
		12.00
Illinois:		
Avon	20.00	

Chicago, North Shore	13.00	
Chicago, Redeemer	50.00	
Chicago, St. Paul's	94.90	
Elgin	75.00	
Galesburg	25.35	
Hutsonville	5.00	
Joliet	75.00	
Le Roy	6.25	
Sharpsburg	5.00	
Table Grove	5.00	
		374.50
Indiana:		
Waldron	4.00	
		4.00
Iowa:		
Mitchellville	20.76	
Waterloo	25.00	
		45.76
Maine:		
Bethel	20.00	
Dover and Foxcroft	11.69	
East Sumner	1.35	
Guilford	35.35	
Gardiner	40.00	
Lewiston	5.00	
Norway	35.00	
Paris, West	30.00	
Portland, Congress Square	100.00	
Portland, Messiah	35.00	
Rumford	9.50	
Sangerville	10.00	
Skowhegan	5.00	
Waterville	36.71	
Winthrop	5.00	
Yarmouth	6.80	
		387.40
Massachusetts:		
Amesbury	6.70	
Arlington	75.00	
Attleboro, Murray	554.25	
Attleboro, North	100.00	
Boston, Charlestown	60.25	
Boston, Roxbury	150.00	
Brookline	109.00	
Cambridge, First	34.58	
Cambridge, Porter Square	45.00	
Cheshire	5.00	
Eastham	5.00	
Essex	15.00	
Everett	100.00	
Fitchburg	100.00	
Franklin	274.13	
Greenfield	1.35	
Hardwick	15.00	
Haverhill	100.00	
Lawrence	153.00	
Leominster	15.00	
Lowell, Grace	31.25	
Marblehead	12.00	
Marlboro	18.47	
Medford, First	50.00	
Methuen	26.35	
Monson	45.00	
Newtonville	20.75	
Norwell	15.00	
Orange	30.43	
Orange, North	12.00	
Orleans	20.00	
Peabody	35.00	
Quincy	15.00	
Rockport	30.00	
Salem	101.35	
Shirley	15.35	
Somerville, West	35.00	
Somerville, Winter Hill	54.70	
Wakefield	19.43	
Waltham	75.00	
Westminster	10.00	
Worcester, First	225.00	
Weymouth, First	6.50	
Weymouth, North	25.00	
		2,846.84
Michigan:		
Decatur	5.00	
East Liberty	15.00	
Farmington	5.00	
Horton	20.00	
Lansing	20.00	
		65.00
Minnesota:		
Minneapolis, Redeemer	270.00	
Viola	2.00	
		272.00
New Hampshire:		
Dover	40.90	
Kensington	10.00	
Kingston	10.00	
Woodsville	31.67	
		92.57
New Jersey:		
Newark	150.00	
		150.00
Nebraska:		
Minden	25.00	
		25.00
New York:		
Binghamton	25.00	
Brooklyn, All Souls	85.00	
Brooklyn, Our Father	150.00	
Canandaigua	25.15	
Central Square	13.00	
Cicero	10.00	
Dansville	2.50	
Dexter	10.00	
Dolgeville	47.35	
Henderson	4.00	
Hornell	20.06	
Hamlin	5.00	
Little Falls	9.65	
Livonia (Bloomfield church)	10.05	
Morris	15.00	
Perry	65.00	
Salisbury Center	11.80	
Southold	15.00	
Syracuse	50.00	
Victor	17.40	
Winthrop	8.50	
		599.46
Ohio:		
Bellville	9.37	
Caledonia	15.00	
Cincinnati	105.00	
Columbus	60.00	
Little Hocking	15.00	
Lyons	15.00	
Mason	15.00	
Milford	15.00	
Mount Gilead	15.00	
North Olmstead	30.00	
Olive Branch	15.00	
Plain City	15.00	

Springboro	15.00	
Springfield	2.00	
		341.37
Pennsylvania:		
Girard	32.00	
Hop Bottom	6.00	
Philadelphia, Messiah	235.75	
Scranton	157.90	
Sharpsville	15.00	
Tidioute	3.00	
State Church	10.00	
Sheshequin	1.00	
Towanda	4.37	
		465.02
Rhode Island:		
Providence, East	46.50	
Providence, First	200.00	
Valley Falls	18.00	
Woonsocket	152.35	
		416.85
Tennessee:		
Chattanooga	4.87	
		4.87
Texas:		
Harlinger	4.00	
		4.00
Vermont:		
Bellows Falls	33.00	
Derby Line	57.50	
Ludlow	4.00	
Morrisville	7.00	
Rutland	30.84	
St. Johnsbury Center	8.25	
Springfield	18.25	
Tunbridge	2.00	
		160.84
Wisconsin:		
Honey Creek	5.00	
La Crosse	15.70	
		20.70
Canada:		
Halifax	11.58	
North Hatley	5.00	
		16.58
General Sunday School Association		750.00
Through Miss Kirk		70.78
Young People's Christian Union		900.00
Income from Comis Fund		25.00
		$8,532.52

* * *

THE IMPERIAL VOICE

By Lynn Harold Hough. The Macmillan Company.

This book derives its title from the first of several sermons and addresses by Dr. Hough. They were originally delivered from his own pulpit in Detroit, from two of the most commanding pulpits in Great Britain, Carr's Lane, Birmingham, and the London City Temple, and at several colleges in the western part of our country. The introduction contains a complimentary reference to our own Dr. Joseph Fort Newton as one of the pastors of the City Temple, where Dr. Hough frequently has preached as a summer visitor.

It is a mooted question how many people read sermons in these days. However, it is a fact that religious literature is more in demand at present than for many years. It is difficult to determine whether this renewed interest is due to the Modernist-Fundamentalist agitation or to some other factor. Nevertheless the phenomenon persists and even volumes of sermons find a market to-day.

Dr. Hough's book should more than hold its own in this competition. It is readable and thus survives the critical test of the printed sermon. He roams widely and wisely in the fields of history, biography, literature and economics. Like Dr. John Hutton, Dr. Hough has found that Robert Browning is noble food for the human soul and a perpetual feast for all preachers patient enough to cultivate the Browning taste. The sermon entitled "Conflict of Ideas" contains a fine analysis of Browning's "The Ring and the Book," a poem pronounced by one eminent critic as "the greatest creative work since Shakespeare." Many a good sermon is unfortunately lost somewhere between the preacher in the pulpit and the pages of a published book. Such is not the case with the volume under discussion, which will prove a welcome addition to real sermonic literature. It is sane and scholarly and the controversial note is happily absent.

R. K. M.

PROBLEMS OF BELIEF

By Ferdinand Canning Scott Schiller. George H. Doran Company. $1.25.

Dr. Schiller is Fellow and Senior Tutor of Corpus Christi College, Oxford, and author of "The Riddle of the Sphinx." He is a profound thinker, with a mind that indulges in the finest discriminations. Belief is defined as "a spiritual attitude of welcome which we assume towards what we take to be a truth." The keenest analysis of "implicit beliefs," "debatable beliefs," "half beliefs," "dishonest beliefs," and "make-believe and fiction" is followed by a chapter that is richly suggestive and illuminating upon "Belief and Action." This book will not appeal to the "light reading" intellect, but is dynamic to the thinker who is a seeker after "more light." We wish that those men and women who are posing (or imposing) as leaders in New Thought and Divine Science would read Problems of Belief. Here is a gold-mine of thought, but it must be mined.

T. E. P.

* * *

WHO ARE THE BENEFACTORS?

By Annie Lockhart Chesley. The Beacon Press.

In this little book of a hundred pages Mrs. Chesley, a social worker for many years, gives six sketches from life. Each sketch is a picture of a person or persons to whom misfortune and hardships came, yet in its account of the struggle for existence and self-expression showing the power and possibility that hides in the soul of many whom we regard as failures.

H. W. H.

* * *

METAPHYSICS OF LIFE AND DEATH

By W. Tudor Jones. George H. Doran Company. $1.25.

A hard book to read if one is not used to metaphysical literature. One of a series intended for "intelligent non-academic minds," but though the author himself states that "pictorial language appeals to all untrained minds and also to most half-trained ones," in practise he forgets this in spite of the class of readers whom he advertises to address. The book is fairly free from technical terms of philosophy, but in their place are quantities of new-mown words lying as they fell, which, lacking "pictorial" quality, are often somewhat difficult to fathom. The book is a treatise on the difference between Things and Thoughts and their relation to each others. The best chapters are the ones on "Metaphysics of History" and "Death and Life Everlasting."

H. W. H.

* * *

ON CONFERENCES

Supposing a prize were offered to the man who has been a representative at most conventions or conferences in the course of a single year, I wonder how many the winner would have to his credit. It is astonishing how some enthusiastic delegates turn up at first one and then another. There were men at the Sunday School Convention whom I saw at Copec, and I know of coming conferences at which the same untiring people will come up smiling, umbrella in one hand, handbook in the other, and all sorts of literature sticking out of their coat pockets.

Their appetite for speeches is simply insatiable. They will listen to three hundred, and be as cheerful and as appreciative over the votes of thanks as they were over the welcome meeting. They listen with wonderful patience to a good deal of rubbish. The simple truth is that in most conventions, except when reports are being made or business discussed, there is an extraordinary amount of stale platitude. I don't know how often a speaker at a recent convention eloquently declared—reading from neatly typed MS.—that the child holds the hope of the future. Everybody says that sort of thing. The delegates might as well have been told that the morning comes before the evening. I verily believe, however, they would applaud the latter statement if it was delivered by some orator with due emphasis and solemnity. Having attended half a dozen big conferences lately, I am coming to the conclusion that almost any speaker can make a hit if he only lays his hand on his heart and in impressive tones declares that "politics have failed, science has failed, education has failed, and nothing will save the world but a new spirit"—and so on. I am sure I have heard that one hackneyed sentence from at least a hundred speakers this year.

There is a matter which is more important, and in regard to which there ought to be plain speaking. I could mention at least four conferences at which, in recent days, the hard-worked Hospitality Committee has been driven well-nigh to desperation by thoughtless delegates who, failing to turn up, and sending no word, kept generous and anxious hostesses in a state of bewildered suspense. The inconvenience caused by this lack of Christian courtesy is very great.

In a North Country paper some time ago, an aggrieved host rather absurdly "lets himself go." He says: "The delegate is a nuisance. Influence and pressure are brought to bear upon church members, whose burdens are already heavy enough, in all conscience. Their duty is defined and enforced, and the delegate invades the sacredness of the family circle. He comes for bed and breakfast, but adds other meals. You have no maid, so you have to polish his boots, or let your wife do so. He gives orders to your wife as if she were a paid servant. He borrows your writing paper and postage stamps, and even your umbrella, and—if you smoke—your tobacco, and litters up your best bedroom with the results of his untidy habits. I know all about it. I have sampled five, but never no more! When he goes he says he has had a good time. He means cheap time. He may console you with a shilling book (cost price ninepence), or he may not. Not even a letter of thanks when he arrives home. Perhaps he has been busy—laughing at the fools he has left behind."

I know that is an exaggeration, and I do not quote it too seriously. At the same time, it really would be interesting to know how many delegates do send kindly letters of thanks. Some of the humblest and least prominent in the meetings, I think, are the best guests. I met one man at a conference at Bolton. He told me he rose at six and lighted the fire for his hostess, an elderly widow. She was very much touched by an action that was unique in her experience. If such thoughtfulness was commoner, some Christian folk would be readier to give delegates homes. I could give a good many illustrations of rather shabby treatment of hosts, but for the present sufficient has been said on a point which one has thought for a long time should have more publicity. The simple fact, I say, is that many delegates are bad-mannered. I went to a luncheon hospitably given at a town hall, with the mayor and other prominent local citizens present. Owing to some mishap, the service of the courses was delayed. After a while the excitable delegates clapped their hands loudly each time the ladies who voluntarily acted as waitresses appeared with food. They thought it was a joke, but it was in the worst of taste.

There is a much pleasanter reflection. Having observed conferences of all sorts closely for many years, one has come to the conclusion that Copec, with its dignity, its good temper, its sinking of petty differences, and its high tone, was a model. The Sunday School Convention was equally fine in organization and in spirit, and from beginning to end the seriousness, the sincerity, and the devotion of the delegates were most impressive. I think religious assemblies at last are becoming impatient with the notorious humorist who is hardly ever mentioned in the Press without (laughter) at the end of his remarks. I think they are more and more realizing that if they meet in the name of Christ they must exhibit the spirit of Christ, and not continually bawl "Time!" and "Vote!" and generally behave like schoolboys.

My impression is that there are to be few, if any, "scenes" at religious conferences of any sort. Many delegates may not yet have a full sense of their responsibility, but wise chairmen and statesmanlike secretaries were never more conspicuous, assemblies were never more irritated by the windbag, the funny man, or the angry controversialist. The crisis is too serious for trifling. When we are about to go over the top we have no petty quarrels in the trenches. And the Church faces the biggest fight of history.—*Wanderer, in London World.*

* * *

THE PARABLES OF SAFED THE SAGE

A Parable of Inhibitions

Not yet have I and Keturah become Radio Fans, but sometimes we Listen In when our Neighbors invite us to sit in their Parlors and hear the news from All Creation. And I think perhaps we Enjoy it more than if we had it All The Time, but this may not be true. And the Miracle of it doth ever make me Pause and Consider. For I spake into a Thing Like a Sugar Bowl, and a man wrote me from Halifax, Nova Scotia, and another from Casper, Wyoming, and another from Jacksonville, Florida, and all had heard my Discourse. And I have heard with my own ears, though in a small and distant place, something of the Republican Convention at Cleveland and of the Democratick Convention in New York. And it is Astonishing.

Now I walked the Streets of New York, and I passed a Window wherein was displayed Radio Apparatus. And on one of the Machines I read this sign:

Buy this Set and Tune Out New York.

And I considered this inscription. For I have known folk who spend their lives trying to tune in with New York. And I have known some who seem to think that when they die they will be happy if they go to New York, or it may be Chicago or Boston or New Orleans where folk think it would be Heaven to live.

But I am like unto Plutarch, who said, As for me I live in a Little City, and am content to abide there, lest by my leaving I should make it Smaller.

And now I note as the Chief Virtue of a Radio Set that is sold in New York that it can tune out New York, and I suppose that if it were sold in Chicago, it might possibly be counted a virtue to tune out Chicago, and if it were sold in Boston it might possibly be desired of it that it tune out Boston, if any one could so desire it.

Now New York and Chicago and Boston are all great cities, and good cities, though there be those who speak ill of them. And I wonder how bad a city Corinth might have been if men had not gone there from their own Virtuous Towns to misbehave and go back home and tell how wicked a town they had visited.

But the City is too much with us. And it is needful that we Tune It Out. There should be time to cut out the Loud Speaker and listen to the Still Small Voices of Poetry and Musick and Aspiration and Faith.

There be men who talk as if it were the sin of all sins to Inhibit anything; but the men who succeed are they who are able to Tune Out the Voices that Distract and Confuse, and to think with Precision and to plan with Judgment.

Wherefore, if ever any friend of mine should Present me a Radio Set, let it be one that shall not cause me to fall from the Roof adjusting the Aerial, and one with which I can Tune Out the Jazz Band and the Twaddle and permit me to Listen In on some of the Voices in the Air that are worth the hearing. And I will not forget that some of these Wireless Voices are they that speak in the heart itself. I will seek to hear and understand them.

Understanding Our World

Liberalism vs. Socialism

At the American Seminar conducted by Sherwood Eddy at Toynbee Hall, London, in July, Mr. Ramsay Muir, Member of Parliament and editor of the *Weekly Westminster*, discussed the philosophy of Liberalism and the work of the Liberal Party of England. Contrary to many predictions the Liberal Party, he said, is not dying out. It has doubled its vote in each of the last two elections. It may not win the next election, but after that it will come in for a long term of power. There is a group called the Young Liberals who are running Liberal summer schools, writing books and pamphlets, touring the country and addressing public meetings even when no election is pending, so as to educate England. "Coal and Power," prepared under the direction of Mr. Lloyd George and sold at one shilling, is an illustration of the new work being done. "The New Way" series of pamphlets is another illustration.

Mr. Muir said that fundamental liberal principles are: 1. Trust in individual initiative, enterprise and endeavor as a driving force in social advance. 2. The state has to create the conditions of liberty which give individual initiative a chance. This means not merely to remove restrictions to action, a negative thing, but to create the conditions in which the human faculty can be most freely exercised. Liberalism disassociates itself from anarchism, which denies the functions of law. "We say," said he, "that liberty and law are not antithetical, but that law creates the conditions of liberty. What are the conditions of liberty? Reasonable security of livelihood. Reasonable security against five great risks—accident, illness, unemployment, old age, family hardship from premature death. No average man alone can meet those risks. The Liberal Party has enacted the legislation to meet four out of five: Workmen's Compensation, National Health Insurance, Old Age Pensions, and Unemployment Insurance."

The strength of the old Tory Party in England has been always the vested landed interests. The strength of the old Liberal Party has been the rich industrialists. Both, when they stand for individual interests as opposed to the common good, are opposed to true liberalism. The Trade Union Movement also is opposed to liberalism wherever it creates inhibitions, restraints or class legislation.

Mr. Muir returned again and again to his fundamental proposition that the driving force of social advance is private enterprise, and that the functions of the state should be limited to clearing the obstacles and building the highway for private endeavor.

"There are two fundamental things," said he, "about industry for which the state has responsibility. One is communication, the other power. One relates to highways, telegraph, wireless, railroads, water ways; the other relates to cheap and abundant power.

"The discovery of coal made an industrial revolution. We did not control the use of that power and it made the dirty, unhealthful, congested industrial towns. We are on the verge of an electrical age. Electricity can be distributed widely. It is clean. The state must regulate its use.

"Where Socialism says that we must nationalize all the means of production, and distribution, liberalism says that we must have governmental control wherever it is necessary to give men an equal chance.

"Liberalism in England is not frightened by the word nationalization."

One of the most damaging words that can be used in the United States is socialistic. The advocates of vested interests work the word for all it is worth in attacking progressive legislation, and in the past it has been an eighteen inch gun for them. It is not as deadly as it has been, for people are learning to discriminate. The Liberals of England have come out boldly for the purchase by the government of all mineral rights. They assert that there would be no trouble in getting cheap coal for the consumer, paying high wages to the laborer and having an adequate return for the government and operators, if all coal properties could be treated like one. Then the costly, expensive mines would be closed for the time being at least, and rich, profitable veins would be worked.

Coal is essential to industry, transport, business and home life. To-day in mining, distributing and using, there is enormous waste. In the industry there is constant friction which twice has resulted in strikes which have paralyzed everything. Grievances of miners are real. The wild socialists of England are among miners whose hardships make them see red. Many miners and their families live under distressing conditions while some royalty owners draw over half a million dollars a year doing nothing. Instead of letting this situation alone or accepting the premise of socialism, the Liberals say that a wise government should step in and set wrongs right, that if four thousand royalty owners block progress, the thing to do is for the government to buy them out and lease the mines to competent operators under adequate restrictions. They assert that this is not socialism but simple intelligence applied to a problem which is of concern to everybody.

"Our proposals about coal," said Mr. Muir, "furnish the best illustration there is of modern liberal principles applied practically."

He covered this ground in his address:

"The Liberal scheme for the reform of the mining industry has three distinct aspects, which may be briefly described under the titles of Development, Co-operation, and Welfare.

"The mining industry would yield better wages, a better return on capital, and a cheaper supply of heat, light, and power to the community if our coal-resources were more economically utilized. In some cases non-paying mines could be made remunerative by being amalgamated with their neighbors, or by being helped to make savings on way-leaves and royalties and payments for the use of land. Modern mines in the more productive coal-fields can be developed to take the place of poor and old-fashioned mines. And in all mines the wealth produced could be enormously increased by the proper utilization of what is now regarded as mere waste.

"The first part of the Liberal scheme is that the State should acquire control of all mineral rights, and should take power to acquire at reasonable prices all land and all water-rights that may be needed for the proper utilization of the minerals. Of course reasonable compensation must be paid for all legal rights of this kind which are actually yielding a revenue to their present possessors; but it need not be paid in cash, only in bonds, the interest on which will be met out of future royalties. And no compensation at all ought to be paid for minerals as yet undiscovered.

"The Commissioners of the Government in charge would not, in any sense, weaken or restrain private enterprise; they would rather strengthen and emancipate it, by removing difficulties that stand in its way. The actual work of finding capital to work the mines, of working them so as to pay, and of assuming full responsibility for any losses, would fall, as now, mainly to private enterprise—subject only to the general regulation exercised by the Royalty Commissioners through their leases, which would be like that exercised by an enlightened and progressive landowner over the farmers on his estate.

"The second aspect of the Liberal scheme is the creation of a well-thought-out system of industrial self-government, whereby, without impairing the responsibility which must fall upon the managers, who have to see that a mine pays its way, miners and mine-owners may be able to take counsel together about matters of common concern, and the miner's voice may be effectively heard in regard to the conditions existing in the industry in which his strength and skill are invested."

Home and Children

NOT IN VAIN

G. W. Sias

If thou hast ministered to common life,
To fit one for his daily toil and strife;
If thou hast set some feet on the right path,
Hast shown the rich rewards stern duty hath:
If thou hast helped to turn from wish of ill
And send one forth to fill life with good will,
Thou hast not lived in vain.

If thou hast raised for some one his ideal
And caused in him a will to make it real:
If thou hast helped to ease another's load,
Hast helped a lost one find again his road;
If thou hast entered into others' sorrow
And giv'n a meed of courage for to-morrow,
Thou hast not lived in vain.

If thy friendship has cheered some lonely hour,
And rendered mem'ry richer by its dower:
If from some brow thou'st chased a frown of care
And caused a smile of peace to settle there:
If thou hast helped another win his fight
And on his baffling problem shed some light,
Thou hast not lived in vain.

And if thy life hast brought nor wealth nor fame,
And cities fair nor chiseled stone shall bear thy name,
If life has issued forth in loving deed
And served God's children in their hour of need,
Thy life to Him is then a song of praise
Sweeter than hymns that seraph throngs may raise,
Thou hast not lived in vain.

Turner Center, Maine.

* * *

"DON'T PUT OFF"

MR. GREENFROG knew that the pond in which he lived was little by little drying up and that he should go to the creek, where he was always sure of a supply of water. But so well did he like the pond water and the surroundings of his old home that he stayed on and on. Even though he was almost positive that he should move under cover of darkness on the last night which he spent in his old home, yet he stayed throughout that last night, hoping against hope that rain would again come to fill the pond.

Mr. Greenfrog knew that he should move at night, for old Tom Hawk had been hovering in the neighborhood for several days. Three times, in fact, had Tom made a swoop at night, and three times had he saved himself from Tom's claws only by jumping into the shallow water and sinking deep in the mud. Three times he had thus kept from making a white meat breakfast for old Tom Hawk. But that last night the water sank to nothing, and even the mud became so thick that Mr. Greenfrog could hardly bury himself in it. Still Mr. Greenfrog sat on the bank of the pond and "jug-a-runged" his bass voice to the stars.

Then morning came and Mr. Greenfrog saw that he must move, whether he wanted to go or not. The pond which had been was now no pond at all. "I'll go to the creek," he grumbled. "Ought to have gone last night while Tom Hawk was asleep. But I guess I'll make it all right. It's only a matter of a hundred yards." With that off he started with a last grumble, for the pond had been a good home for him, and he did hate to leave.

He had taken not over three long hops in the direction of the creek when he saw a shadow hovering between him and the sun. "Ho! Ho!" he said softly. "Old Tom is on the watch. Guess I'll go along under that fence for cover." Hop by hop he came closer to a fence that led up to the creek; but whether Mr. Greenfrog knew it or not, flop by flop old Tom Hawk came closer to Mr. Greenfrog.

Mr. Greenfrog gained the cover of the fence and drew a sigh of relief. He shouldn't have done so, for just as he did that old Tom Hawk caught sight of him and made a great dive at him. Mr. Greenfrog saw him at just the right moment, and with a grunt of fright he hopped through a crack in the fence to the other side. At the same time he was thinking: "Oh, why—why didn't I go to the creek when I knew I was safe? Why didn't I go last night?"

Tom Hawk saw that Mr. Greenfrog wasn't on the side of the fence where he expected him to be, so he shifted his wings that they might carry him to the other side. He caught a glimpse of a green body and made another dive. The green body went through a hole in the fence—an act that made Tom Hawk rise again in order to go over the fence, for he could not go through it on account of his size.

But all the while Mr. Greenfrog was getting closer to the creek. He was almost out of breath from his exertion, however; and if it had not been for the fact that he was shifting for dear life, he would have been glad to stop for rest. But for him there was no rest. Each time he went through the fence he found old Tom Hawk coming to meet him.

However, by dodging this way and that, Mr. Greenfrog did have some hope of making the creek. Once, though, Tom barely reached him with one of his claws. Two things saved him that time: the fact that Tom didn't get a good hold and the fact that his own body was very slippery. But Tom made a long scratch on his back before he was able to get to the other side of the fence.

"I'm done for," thought Mr. Greefrog when he felt the scratch. "He'll be sure to get me next time!" Possibly Tom Hawk would have, too, if it had not been for Mrs. Quail and her children.

Just as Mr. Greenfrog turned to go through the fence again he heard a great noise. He didn't know that the Quail family had seen Tom Hawk and that all the Quails were scurrying to the briers to escape their worst enemy, Tom Hawk. However, Tom was so much attracted by the familiar noise of flying Quails that for just one moment he lost sight of Mr. Greenfrog. That moment was long enough. Mr. Greenfrog, puffing and grunting, found himself on the bank of the creek, made a flying leap, and was in the water before old Tom Hawk could recover his wits.

There in the creek Mr. Greenfrog stayed for a long time, too. It wasn't until long after he had

fully recovered his breath that he came out on the bank under a protecting cover of green willows. And there ever since he has been singing to his Frog comrades this good advice: "Don't-put-off! Don't-put-off! Don't put off!—*J. Arthur Dunn, in Presbyterian Advance.*

* * *

THE ROBOT FATHER

In "R. U. R.," the Czecho-Slovakian dramatist evades one great problem when he eliminates children from his machine-made world. His mechanical reaction, the Robot, issues from the factory a grown-up, ready-made worker, in the semblance either of man or woman. "Childhood," says Domain, the manager, describing this system of adult manufacture, "is only waste of time."

In Capek's play nature takes a swift revenge by refusing to reproduce herself in a mechanical world; and human babies cease to be born. That is the great dramatic moment of the play, the rock on which the Robot civilization crashes. But for the playgoer in the audience the present civilization still exists; and human babies continue to be born.

We all want every child to have a fair chance. None of us wants to trust the child to the State machine entirely or to lower the position of women by turning the mother into an inspected machine for carrying out the regulations of the State. How are we to arrive at a scheme which shall do the one without doing the other? We shall never arrive at even the threshold of a solution of the problem until we stop talking about the mother and child as though they were indivisible, while the father remains detached in the home, a sort of Robot made by the machine of tradition, who has no direct human concern with his children before they reach adolescence. A world peopled entirely with mothers and children would be as much of a failure as Capek's world of manufactured sexless Robots. Yet so long as the present idea prevails that young children are mainly the mother's and not the father's concern in the home, I believe the world will continue to be as much of a failure as it is already in regard to the proper maintenance of the nation's children, and we shall be as far as we are now from solving this intricate question.

Yet it lies at the root of all our social life. The whole question of woman's position is bound up in it. In the average working home the boy is sent out to play, or at most on an errand, when he comes home from school, but the girl is set to mind the baby. This may be the best arrangement, but only if it is the girl's and not the boy's vocation to mind the baby; and this is not always the case. But it is always assumed to be the case; and the enslavement of the woman in the home through the insistence on her maternal function, whatever her other capacities may be, starts in childhood on this very assumption. So does the boy's repudiation of responsibility for the human side of home affairs. The same false division of interests runs through the other classes of society, is sometimes still more marked in the other classes, where the public schoolboy's isolation from the baby at home is much more complete, and even his affection for mother and sisters is supposed to be concealed as a weakness and a mark of inferiority in the male. The Robot boy who would not be seen wheeling the perambulator or kissing his mother in public is father to the Robot man who discusses the question of family endowment at a conference or in Parliament as though every family were divided into two sections—on the one side, the father who pays and can withhold payment, on the other side, the mother and child, joined together in his and the public mind as something that is at the same time very nice to possess and rather expensive to keep up.

Naturally, there are numbers, growing numbers happily, of exceptions to this point of view. Of course, many little boys in mean streets mind the baby and many public schoolboys regard their sisters as their equals and grow up into fathers who have as intimate a relation with their children as the best of mothers. But those who move in more enlightened circles are apt to forget that they do so and that the mass idea of woman (often not realized or acknowledged) still remains the old idea that her sole business is with the upbringing of children, while the mass idea of man still is that he leaves all that sort of thing to "the wife." It is a stock joke of the music-hall. How can a problem at once so universal and so intimate, so human and so delicate, as the physical, mental, and spiritual well-being of the child be the concern only of one parent?—*Evelyn Sharp, in Manchester Guardian.*

* * *

CHILDREN'S GAMES

Dr. Hugh MacMillan, a one time well-known minister in Greenock, once gave a lecture on "The Significance of Some Children's Games." He began with remarks on the antiquity of some of the games which were the recreations of boys and girls of his own day. Etruscan and Roman paintings and relics were adduced as examples of the use of knuckle-bones and chuckie-stones in days when the Clyde rolled its waters between untrodden forests and heard "no sounds except its own dashings."

A large part of the lecture was an illustration of the origin of hop-scotch. The little girls who on bright spring days seek a quiet pavement for the white lines within which they hop after the stone, perpetuate what began with a childish endeavor to give visible shape and action to the old ideas about purgatory. The seven courts or beds, the final one known as home or heaven, chalked on the flags, represent the stages of the soul in its progress from purgatorial pains to beatific vision. As the soul was in a humbled condition, and could not overleap any one of the prescribed purifications, so the stone must never be raised from the ground or pass over more than one line at one movement.

Dr. MacMillan also stated that the outer lines of the diagram give the ground plan of the Roman basilica, even the apse being imitated in the semi-circular sketch at one end. A much older, though more rarely seen, form of hop-scotch was copied from the Labyrinths of Egypt and Crete, and was a common amusement of Greek and Roman children until it was superseded by the ecclesiastical symbolism.

Counting-out games were shown to be parodies of the process by which human victims were marked for sacrifice, the doggerel rhymes being echoes of the incantations of the priests. Blindman's buff was connected with the eyeless Orion and the giant whose one eye was burnt out by the crafty Ulysses.—*Glasgow Evening News.*

* * *

GOOD JOB

With a view to guiding the cook to selection of a quieter summer hat than she had worn the previous season, Mrs. Smith spoke of some violets she had seen in a milliner's window.

"They're almost exactly like those in our garden, Mary," she said. "You've seen those often."

"Indeed I have, mum," returned Mary. "I was after waterin' them this very mornin'. Ain't it wonderful, mum, how natural the Lord can make them?"—*The Continent* (*Chicago*).

* * *

RELIGIOUS EXPERIENCE

Joseph was a solemn-eyed, spiritual-looking child.

"Nurse," he said one day, leaving his blocks and laying his hand gently on her knee, "nurse, is this God's day?"

"No, dear," said the nurse, "this is not Sunday, it is Thursday."

"I'm so sorry," he said sadly, and went back to his blocks.

The next day and the next, in his serious manner, he asked the same question, and the nurse tearfully said to the cook, "That child is too good for this world."

On Sunday the question was repeated, and the nurse with a sob in her voice said, "Yes, Lambie, this is God's day."

"Then where is the funny paper?" he demanded.—*Harper's Magazine.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

America's Place in the World

By Herbert Adams Gibbons. The Century Company. $2.00.

By way of introduction and in order to give the devil his due, one is forced to say that this is a well written book, presenting a carefully studied case in clear and unambiguous language and bearing witness to a reasonably thorough acquaintance with world history past and present. To the average idealist in international relations it will give a salutary shock guaranteed to reduce sentimentality. To the hard-headed one-hundred-per-center who is nevertheless a good scout it may give a jolt of another kind, making him wonder if he really wants to go quite so far as that.

Mr. Gibbons' thesis, baldly stated, is that the United States should be governed in its foreign policy solely by expediency and self-interest. Although he is opposed to the League of Nations, simply because it does not serve our interests, he is not an isolationist in the ordinary sense of the word, for he recognizes the extent to which our material well-being is bound up with other nations large and small. His desire is for the United States to play the game as other countries play it, observing the same rules and seeking to win the same stakes.

A sample of his approach may prove interesting: "Potentially China afforded the greatest foreign market to the United States and the most fruitful field for investment of our surplus capital. Unless the door was kept open, not by academic notes but by active diplomatic battling that could call force to its aid, American manufacturers and capitalists would in the course of time find themselves seriously handicapped by the exclusive political privileges of the European Powers and Japan in China. This would affect our prosperity." As we said before, Mr. Gibbons' language is unambiguous.

Mr. Gibbons does not hesitate to apply the same method of interpretation to other countries: "In 1914 the geographical position of Belgium was what mattered, not her treaty rights. The German invasion appeared to the British Government and people as a direct menace to the security and prosperity of Great Britain." Nor does he hesitate to point out those cases in our own history when we did act according to the rules of the game. Speaking of the little affair connected with the revolution of Panama and our hasty recognition of that republic, he says, "At the best, the historian must record the whole affair as an illustration of *Realpolitik*, of which the explanation is that the end was regarded as the justification of the means."

So Mr. Gibbons goes, flitting from our insistence on the open door to our experience with the limitation of armaments, from our recognition policy to the matter of immigration, insisting that expediency has governed all our sane decisions and that the sooner we decide to make national interest our guide the sooner we will take our rightful place in the world. Why should we insist on our high moral principles? he asks. The world will think we're hypocrites—and aren't we? "In our foreign policy we have to show a frank and healthy spirit of wanting something substantial for our money."

Very good! The sooner we clear the air of a lot of this bunk about American idealism the better! But while we're looking around, why not make sure that we get our money's worth? Why pay our good cash for more wars? Why kill off our men and waste our goods in order to protect the interests of some trust that wants the exclusive privilege of being allowed to exploit the natives of North Shagpat? Why not insist on something good and substantial—something, for example, like world peace? The whole trouble with these practical men is their impracticality.

There is another matter. We want to warn Mr. Gibbons that he is seriously endangering his own cause. George Bernard Shaw makes Napoleon the author of a remark concerning the English which is distinctly applicable to Americans: "Every Englishman is born with a certain miraculous power that makes him master of the world. When he wants a thing, he never tells himself that he wants it. He waits patiently until there comes into his mind, no one knows how, a burning conviction that it his moral duty to conquer those who have got the thing he wants. Then he becomes irresistible." If Mr. Gibbons interferes with this process by pointing out just how sordid our foreign policy has been, he may find Americans rejecting in practise—as they now do in theory—the place in the world he has picked out for them.

* *

The Reconstruction of the Spiritual Ideal

By Felix Adler. D. Appleton and Company. $1.50.

We of the liberal Churches must always feel a certain sympathy with the Ethical Culture movement. Not only have we kindred beliefs on many subjects, but we also have certain fundamentals in common. Chief of these is independence of revelation, or rather confidence that the highest revelation comes through man's seeking for truth. We look, therefore, with respect on the attempt of Dr. Adler to point a way out of the modern slough of doubt and fear.

Dr. Adler, after describing the present lack of adequate ideals, suggests three points at which man feels a sense of maladjustment with the universe: the seeming insignificance of man in the universe, the suffering incidental to human progress, and the difficulty of applying personal ethics to social conditions. How various religions have sought to meet these human demands, and particularly how Judaism and Christianity have found solutions, is traced, and the inadequacy of those answers recounted. A brief nose dive into metaphysics brings him to a place where he can formulate a rule for to-day: "Seek to elicit the best in others, and thereby you will bring to light the best that is in yourself." The spiritual nature, as he defines it, is "holy in the sense of worth," is unique, and is organic.

Amplifyng on this theme Dr. Adler proceeds to a pointed chapter on marriage, wherein he deplores the tendency to regard marriage as a transitory relationship, and seeks to discover some of the attitudes underlying the present distate for permanency in marriage ties. He suggests that if husbands and wives will seek more than happiness, more than compatibility, if they will seek to bring out the best in each other, they will learn that to say that marriage ties should be broken when love ceases is to argue for the permanence of those ties.

In considering the industrial situation and after judicially weighing the claims of socialism and capitalism, Dr. Adler looks to a third system which will focus attention on men rather than goods, and will apply itself to the supreme task of "personalizing the depersonalized masses of mankind, and their present depersonalized masters as well." The League of Nations he regards with something of distrust because of its reliance on force, and he calls for the growth of a world conscience through devotion to "the overarching end" of "the spiritual ideal of civilization."

In the concluding chapter are some remarks on the implications of the spiritual ideal as discussed. After the attempt to apply this ideal to the relations of the family, to the relations of industry, and to the relations of nations, Dr. Adler seeks to describe the attitude toward life which underlies his views. "The conviction that I have a soul" and the recognition of my fellow human beings as "potential spiritual companions" give me the answers to whatever problems I may raise.

Dr. Adler is better as a diagnostician than as a practising physician. His analysis of the sources of *malaise* is acute; his prescriptions do not satisfy. Save in regard to the adjustment of personal ideals and social conduct he is scarcely ever helpful. In this field he does indicate a way, and though one realizes that he has not said the last word on marriage

(*Continued on page* 30)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

WOMEN'S WEEK AT FERRY BEACH

A Hyphen

It was with no thought of being a hyphen that I remained at Ferry Beach for Women's Week, following the Y. P. C. U. Convention and Institute, but more and more, as the days from July 21 to July 27 progressed, I longed to have every one who was privileged to participate in this last week of the Ferry Beach Institutes for 1924 serve in just that capacity—to have each one a connecting link between these two great organizations of our Church, the Y. P. C. U. and the W. N. M. A.

It seemed strangely quiet on Monday morning, after the young folks had departed, but thirty-five earnest women from Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Ohio and the District of Columbia registered for the classes which had been provided. A youthful, forward looking spirit was manifested from the beginning and it increased daily, culminating in a simple, spontaneous Consecration Service in the Grove on Saturday morning. The average attendance at classes was about thirty.

There were three classes held each morning. At nine o'clock Rev. Hazel I. Kirk taught the book, "Ming Kwong, City of the Morning Light." Her three visits to China, plus five years experience in Japan, made it possible for her to take us into the very center of life in the Orient. Her own love and appreciation of these far away brethren was a living lesson in Brotherhood, better than many sermons and lectures.

At eleven o'clock Miss Beulah S. Cone, speaking out of many years of experience in applying Christianity to every day life as a Boston kindergartner, led the class in "Adventures in Brotherhood." Here, as in Miss Kirk's class, a consistent living of the principles taught illumined every page of the text book used as a basis of study. Long before the end of the week many plans were afoot for a practical application of the principle of Universal Brotherhood by various members of the class.

Between these two inspirational classes was an equally necessary and valuable one in Mission Circle Methods, taught by Mrs. Ethel M. Allen, president of the W. N. M. A. Here we felt the same earnest and sincere determination to make the whole Christian life consistently missionary in its manifestations. Indeed, one of the outstanding features of the week was the unanimity of spirit and purpose on the part of the three instructors. There was inspiration in Mrs. Allen's class and many practical, working suggestions in the other two.

The lighter side of life was by no means overlooked. There were evening sails, a bonfire on the beach, an entertainment which included two short plays, fortune telling "over the teacups," and much informal fun all along the way.

On Sunday morning Rev. Elmer Colcord, taking for his text 1 John 3 : 2a, preached a sermon which should be ringing in the hearts of our whole Church, the young as well as those of mature years.

The weather man was helpful throughout the week, there was a fine spirit of friendliness, and one other factor should not be overlooked—the presence of the dear little children whose sunny faces and charming ways added much to the joy of us all.

Our Church should be stronger and do better work in the coming year because of this Institute of the W. N. M. A.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

MID-WESTERN INSTITUTE

If Ferry Beach enthusiasts can boast of "the pines of Maine" and the splendid spirit of the summer Institutes, an equal amount of boasting could be done by Mid-Westerners in regard to "the elms of Lombard" and the recent very successful Mid-Western Institute.

Lombard College, pioneer Universalist school of the West, abounds in loyalty and hospitality. Every one from President Tilden to the matron of Lombard Hall united in making the delegates feel that the college was indeed theirs "for the asking."

A room in Lombard Hall became the improvised office of the "Dean" of the Institute, a spacious class room in "Old Main" the meeting-place for all classes.

And what of the delegates? Hon. Roger S. Galer is prone to tell of Iowa's fine pigs and broad corn-fields. We might add to this list devoted Iowa Universalists, representatives of the Iowa product which we especially like. The state Y. P. C. U. president from Mitchellville, and the full teaching force from Mt. Pleasant, with one other delegate, made a splendid showing. The Illinois list included delegates from Marseilles, Peoria, Avon, Table Grove, St. Paul's in Chicago, Urbana and Galesburg. Urbana may well be proud of the fact that their minister, his wife and two daughters, together with their Sunday school superintendent and his wife, were present. To this list we must add the president of the Illinois Sunday School Association, and the former field secretary for the Ohio Association.

Institute classes have always a certain sameness. The Galesburg program was arranged by a man who believes in the spice of variety. In addition to the classes taught by Professors Nelson, Odell, Allen, Mrs. Galer, Mr. Galer, Miss Markley and Miss Slaughter, there were a number of interesting addresses.

Professor Wynn's talk on "The Adult Bible Class" was rich in practical suggestions, and Professor Fadner's address, "Reading the Bible for Pleasure," was both entertaining and inspiring. Neither can one forget Professor O'Dell's delightful talk on "Dickens as a Newspaper Man," nor Mr. Galer's address, "Modern Religions," delivered especially for the millions who were "listening in."

Lack of space prevents anything except a brief mention of the other program features—the beautiful Folk Dance Review, a part reproduction of the commencement pageant—the dramatic program given by the summer school class in play presentation, the "stunt evening" for the delegates, and the picnic given by the ladies of the Galesburg church.

M. F. S.

* *

A GESTURE OF GOOD-WILL

American Christians are to send a Christmas ship across the waters bearing to the children of Germany the food and clothing that are sadly needed. More important than the material supplies, however, will be the assurance that we on this side of the Atlantic have feelings of respect and love for those on the other side who were opposed to us during the late conflict.

This ship is to sail in October and is to be accompanied by a band of women who will assist in the distribution of relief. The movement, though in charge of the Friends, will be entirely undenominational.

It is hoped that Universalist people, especially Universalist Sunday school members, will be moved to have part in the worthy philanthropy. Money may be sent through the office of the General Sunday School Association. Goods, such as clothing, unbleached muslin, sheets, yard, layettes, stockings, evaporated and condensed milk, cod liver oil, cocoa, and flour, should be sent, express or parcel post prepaid, to "The Christian Ship of Friendship," Care American Friends Service Committee Storeroom, 1521 Cherry Street, Philadelphia. Five cents per pound should be sent to cover cost of ocean transportation. All goods should be in Philadelphia as early as Oct. 15.

Our attendants at the Vassar Conference for a Christian Basis for World Relations, Rev. A. Gertrude Earle, Rev. Laura B. Galer and Rev. Almira L. Cheney, heartily endorse this project.

Young People's Christian Union

Conducted by Granville Hicks

TWO IMPORTANT RESOLUTIONS

A week or two ago reference was made on this page to the resolution regarding war which the Convention at Ferry Beach adopted. This, with the other resolutions, will be printed in full in the *Onward* of Aug. 29, but it seems advisable to secure as wide publicity for it as possible. As already explained, the sentiment at Ferry Beach was clearly opposed to any step which would handicap the Government in the conduct of any war in which it might be involved. This fact explains the opposition to the third clause, which was nevertheless adopted. The fifth clause, which occasioned the most debate, was presented by the committee substantially as it stands, except that it specifically extended the right of freedom of conscience to the pacifist. The offending clause was removed and the resolution was adopted.

The other resolution which is printed below was drawn up to show how the actions of such an organization as the Ku Klux Klan are condemned by its own principles. Its very literal use of the Klan terms, white, Protestant, and American, was changed to a more inclusive terminology by amendments from the floor. Although there was evidence of race prejudice at the Convention, the resolution as amended was unanimously adopted. The resolution is printed because of its importance and general interest.

War

Whereas, we, the members of the Young People's Christian Union, in common with the youth of the world, recognize that the time has come when concerted action is necessary if our civilization is to be saved from the chaos which threatens from the continuance of the warlike policies and activities of the militant nations of the world, therefore be it

Resolved, that we, in Convention assembled, declare ourselves in favor of, and pledge ourselves to work for, the realization of the sentiments here expressed, to wit:

1. The establishment of a federation of the nations of the earth, vested with adequate police power. We recommend that no country wait until other nations have established what it shall deem a perfected system before joining, but that all countries unite on whatever common basis can be established, and then, working in concert, undertake the continued improvement of such federation.

2. The elimination of the profit element from warfare and industries. This action we take with the realization that as long as individuals are able to gain wealth or power through the clashes between nations, regardless of the common good, they will continue to incite conditions that must inevitably lead to war.

3. We feel confident that if the power to declare war be placed in the hands of those who must do the fighting, bear the sacrifices and give birth to those who must in the event of war become fodder for cannon, they will find the true road to peace.

4. A better understanding among ourselves, and in the minds of others, of the great questions which confront the world. We would encourage a special study of such subjects as the formation of public opinion, race hatreds, economic problems, causes of war, etc. We have seen the dangers of mob pyschology, and we would not have it said that we, the Young People of the Universalist Church, were led through false emotionalism to pledge ourselves to any position without having first thoughtfully studied all sides of the question.

5. We, as Americans and as Christians, pledge ourselves, our lives, and all that we have to the welfare of America, but with the knowledge that the welfare of America is inseparable from the welfare of the world. We pledge ourselves to our country, right or wrong, if right to stand for her, if wrong to set her right, but, right or wrong, our country. We recognize that our fellow Unioners and fellow countrymen take this pledge in the same sincerity as we ourselves and we resolve that never, through intolerance, shall we condemn others, or deny to them the privileges guaranteed in the Constitution of the United States, because they, following the light of their own consciences, shall deem that they may best serve our country in a way different from ours.

6. *And be it further resolved* that, as we struggle with this great problem of war and peace, we maintain in our hearts a feeling of honest love and sympathy and understanding, not only for those who work with us and agree with us, but also for those who work with us and disagree with us, and for those, too, who work against us.

Ideals

1. *Whereas*, we, as an organization, stand for what we conceive to be the highest ideals of Americanism, which we believe are admirably expressed in the Declaration of Independence and the Constitution of the United States, which guarantees the "right to life, liberty and the pursuit of happiness," freedom of speech and press, the right to trial by jury, and creates the ballot as the legitimate instrument for maintaining law and order, and preserving our institutions, and,

2. *Whereas*, we stand for what we conceive to be the highest ideals commo to the denominations of Christendom, which we believe include primarily tolerance and love, and

3. *Whereas*, we stand for and advocate what we conceive to be the highest ideal of any race and of modern civilization, the Brotherhood of Man, an ideal which finds expression in the creed of our Church and which indeed is the only logical inference from our doctrine of the Fatherhood of God and which is the very foundation stone upon which we build as a Church and a race—

4. *Be it therefore resolved*, that we, the members of the Young People's Christian Union in convention assembled, do solemnly pledge ourselves to the advancement of the cause of true Americanism, denying the guarantees of our Constitution to none, and using as the instrument of our progress, the preserver of Democracy, the ballot; and to the cause of true Christianity, perpetuating it by love, respect, appreciation and tolerance, mindful that since these are the ideals of which it teaches, to violate them in the name of Christianity is to brand ourselves as hypocrites; and to the cause of advancing civilization, remembering that civilization can make permanent advances only as the brotherhood and common cause of those who must share the world are realized.

For the Quiet Hour

So, then, ye who can not do things ye would, ye spirits in prison, ye much-hindered and disappointed souls, ye men and women of struggle and sorrow, scattered in every congregation and outside of all, earth does not exhaust your chance. Your redemption from these cosmic bonds draweth nigh. Sometime and somewhere ye shall find your opportunity. O rest in the Lord and wait patiently for Him; and He shall give thee thy heart's desire; and being forth thy righteousness as the light, and thy judgment as the noonday.

John Hunter.

When prayers have been denied, the denials were not losses, but gains. The refusal was not in anger but in tender mercy and loving kindness. Ah! if we knew, how glad and grateful we should be that many an appeal has been refused and many a request denied!

J. G. Bowran.

A captain of a trawler in the English Channel once told the bishop of Oxford that time and again, when the catch was in, and they seemed becalmed, there often was a wind higher up, unfelt on deck. He kept his sail's peak up and headed for the haven, and when morning came found himself near home. So with us in the monotony of daily tasks the wind of God's spirit will slowly bring us home.

John A. Hutton.

Among Our Churches

Church News and Interests

PERSONALS

Rev. C. J. Cowing, pastor of our church in Malden, Mass., has been attending the department of Philosophy in the Summer School at Harvard University.

Among the veterans of the Civil War who attended the Encampment of the G. A. R. in Boston last week were Rev. E. W. Preble of Charlton, Mass., and William P. Roberts, of the Church of the Redeemer in Minneapolis.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,804
Malden, Mass.	13
Total	1,817

* *

CHRISTENINGS

Previously reported, 693. Malden, Mass., 21. Woodsville, N. H., 28. Total, 742.

* *

PILGRIMAGE

The twelfth annual Pilgrimage to the old Langdon Meeting-house will occur August 31. The Universalists of Southern New Hampshire and Vermont are cordially invited. It's an all day feast. Rev. John Murray Atwood, D. D., Rev. Fred C. Lenning, Rev. O. R. Washburn, and Rev. Hendrik Vossema will be the speakers.

* *

LETTERS FOR OUR MISSIONARIES

Steamer letters for Rev. and Mrs. H. M. Cary, Pacific Mail Steamship Co., San Francisco, Calif. Mark in corner of envelope: SS. President Pierce, sailing Sept. 2, 1924.

The time is short, but if our people write promptly, the letters will reach San Francisco before the boat sails.

* *

BOOK REVIEWS

(*Continued from page* 27)

and that he is even farther from probing the depths of industrial conditions or the international situation, one is grateful for his insistence on the spiritual elements of these problems. But there remains the unanswered question as to man's place in the universe, and before our eyes is the spectacle of those who perish by the wayside, witnesses of the wastefulness of that evolutionary process which we extol.

* *

Current Magazines

The *World To-Morrow* for August concentrates its attention on the conservatives, its articles ranging from the lightly mocking to the seriously alarmed, from the obviously unfair to the calmly judicial. Most of the articles are interesting, many of them valuable. It is interesting to note that some of the radicals who write take the opportunity to point out a few of their own faults.

People interested in the relation of religion and morals will find the subject well treated in an article in the *New Republic* for August 6, written by William Pepperell Montague, a professor of philosophy at Columbia, and called "The Promethean Challenge to Religion." In Jesus' emphasis on love, the author finds the key to true religion and the salvation from asceticism.

Notices

NEW YORK STATE CONVENTION

The ninety-ninth annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 7, 8 and 9, for the election of officers and the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

UNIVERSALIST CONVENTION OF MINNESOTA

Notice is hereby given that the fifty-ninth annual session of the Universalist Convention of Minnesota will be held at the St. Paul Universalist Church, St. Paul, Minnesota, Oct. 1 and 2, for the election of officers, reports, etc., and any such business that may come before the Convention.

Thomas J. Farmer, Secretary.

Obituary

Mrs. L. L. Bennett

Mrs. L. L. Bennett of Owatonna, Minn., passed peacefully from this life Aug. 7, at the home of her son, Carl K. Bennett.

Arabella Brown was born in Camillus, N. Y., Mar. 27, 1840. Her mother died in her girlhood and with her father and two sisters she went to Richmond, Ill. She attended school here, and at Woodstock, Ill., where she afterward became a teacher.

She was married to Dr. L. L. Bennett, May 24, 1868, and their wedding trip took them to Owatonna. As a doctor's wife she found a rare opportunity to be of service to many. Her kindness and thoughtfulness became proverbial among the patients of her husband; but there was no limit to her love for all humanity.

She was one of the organizers of the Universalist Church of Owatonna and gave of her time and strength and substance to advance every activity. Not only was she a worker in the ladies' organizations, but she was a Sabbath school teacher and member of the choir. She was also an important factor in the social and club life of her town.

The funeral was held in the former Universalist church, conducted by Rev. Minnie O. Colegrove of Mitchellville, Iowa.

Mrs. Bennett leaves two sons, Carl K. and Guy B. Bennett, both of whom are prominent citizens of Owatonna. Dr. L. L. Bennett passed away in 1916.

A beautiful life was hers. Her family, the members of the Universalist church and a great host of friends arise and call her blessed.

Bibles for Churches
Large assortment, all versions, languages and bindings.
Send for Catalog
Massachusetts Bible Society
41 Bromfield St., Boston

WE REPRESENT GOOD PIANOS ONLY
CHICKERING
with the AMPICO and other PIANOS
VICTROLAS
Special Service to Churches and Schools
HUNT PIANO COMPANY
21 and 23 Forest Avenue, Portland, Maine

New Books and Good Books

By Our Own Folks

The Papers of John Pererin. The meditations of a modern mystic.
By one of the great preachers of our time. Price $1.00.

The Image of God and Other Sermons.
By Rev. Edwin C. Sweetser, D. D. Price $1.50.

Seeing Straight in the Sunday School.
By Rev. George E. Huntley, D. D. Price $1.25.

The S. O. S. Call of Youth. For all parents and teachers.
By Nellie E. Friend. Price $1.00.

The Golden Rule in Business. The story of an industrial miracle.
By Arthur Nash. Price $1.25.

Did Jesus Mean It? Christianity in terms of modern life.
By Rev. Frank D. Adams, D. D. Price $1.00.

A Layman's Religion. A thoughtful book for thinking people.
By Hon. Roger S. Galer. Price $1.00.

Which Way? The best recent study of Universalism.
By Rev. Lewis B. Fisher, D. D. Price $1.00.

Levi Moore Powers. A Memorial by His Friends, for His Friends.
McCollester, Hall, Marshall. Price $1.00.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston, Mass.

CHURCH SUPPLIES

Responsible Houses
and
Reliable Goods

MEMORIAL WINDOWS

ALFRED M. BELL COMPANY
79 Sudbury Street, Boston, Mass.

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture
THE GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well
WALLACE SPOONER
81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston
A Modern School of Commerce
Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.
Founded 1889 Send for Catalog

The Image of God

By
Edwin C. Sweetser, D. D.

Twenty-five sermons embodying the ripest thought and deepest experience of Dr. Sweetser's fifty years' ministry. A vital message for every thoughtful Universalist.

Price, $1.50

For sale by
The Universalist Publishing House
176 Newbury St., Boston

The S. O. S. Call of Youth

A helpful book for parents and teachers who are trying to understand and meet the needs of modern youth.

Answers These Questions

What is the most wonderful thing in the world?
What is the most dangerous thing in the world?
How make the child safe for the world?
How make the world safe for the child?
How make this world the Kingdom of God?

Price 1.00 postpaid
UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston, Mass.

Educational

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School of Lombard College

Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.

Write, Ryder House (Universalist Dormitory) 1965 E. 60th St., Chicago, Ill.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Course leading to the Degrees of B. A. and B. S.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

CERTIFICATES OF BAPTISM AND CHRISTENING

No. 1. Printed in two colors on best paper. To fold in envelope. 60 cents a dozen.

No. 2. A new and tasteful booklet tied with ribbon. Designed by Mrs. Perin. 15 cents each. $1.50 a dozen.

No. 3. A "Perin" booklet, edition *de luxe*. 20 cents each. $2.00 a dozen.

Universalist Publishing House
176 Newbury Street, Boston

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON,
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for homelike living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities in the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVIDSON, A. B., Principal.

Pacific School of Religious Library
July 23 R
erals

Crackling

Dorothy had been praying each evening at bedtime for a baby sister. The other day her mother while reading the paper exclaimed: "I see Mrs. Smith has a little daughter."

"How do you know that, mamma?" Dorothy inquired.

"It says so in the paper, dear."

"Read it to me."

Her mother read: "Born on July 2d, to Mr. and Mrs.—— Smith, a daughter."

Dorothy thought a moment and then said: "I know what I'm going to do. I'm going to stop praying and begin advertising."—*Boston Transcript.*

* *

Mr. Spriggs was complaining loudly to the plumber of the high cost of plumbing.

"Well," said the plumber, "we've got to pay a man and his helper."

"But you don't need a helper for a little job like this, do you?" said Mr. Spriggs.

"No," admitted the plumber. "But, you see, it's like this. The man who goes out to your house has got to take the machine, and it ain't worth while to run the machine for just one man, so we send the helper with him."—*Life.*

* *

"How long is it going to take to get through with this case?" asked the client who was under suspicion of house-breaking.

"Well," replied the young barrister, thoughtfully, "it'll take me about two weeks, but I'm afraid it's going to take you about four years."—*Montreal Star.*

* *

Joan (romantically): "I think the poets are right, George. It's only in the great open spaces that we find *ourselves!*"

George: "Well, we're twenty miles from anywhere, the sun's going down, and I've lost the map, so now's your chance!"—*London Opinion.*

* *

Lawyer: "And may I ask why you want a divorce?"

Fair Client (astonished): "Certainly. It's because I'm married."—*American Legion Weekly.*

* *

The huge population of the United States can best be realized by the fact that there are as many, if not more, Americans in America as there are in London.—*London Opinion.*

* *

The foreman looked him up and down. "Are you a mechanic?" he asked.

"No, sorr," was the answer. "Oi'm a McCarthy."—*Montreal Daily Star.*

* *

"Don't you despise people who talk behind your back?"

"I should say so; especially at a concert or the movies."—*Boston Transcript.*

* *

And yet very few of the world's great problems are solved by people who remember their algebra.—*Sacramento Bee.*

REOPENING INVITATIONS

For Church and Church School

A message enlisting interest by its note of personal appeal

Attractively printed in colors

Postcard form

Price $1.25 per hundred

UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street, Boston

Seeing Straight in the Sunday School

The Observations of Uncle Hezekiah

By George Ezra Huntley

In Uncle Hezekiah Harbinger, Dr. Huntley has created a new and wholly delightful character whose shrewd pithy counsels will bring hope and inspiration to Sunday school workers everywhere. Originally published in the Sunday School Helper.

I want to express to you my very great appreciation of your "Seeing Straight." In sentiment, form and language, it is a fine addition to our Sunday school literature. More power to you! Keep right on!—*Rev. R. J. Mooney, D. D., President Maine Universalist Sunday School Association.*

These are remarkable sketches, vivid, apt to the hour, inspiring to the workers in our schools. It was hard to part with the good man when he "finished his course." We feel assured that his dear old soul will go "marching on" in the memories of many a busy worker.—*Rev. John Coleman Adams, D. D., Editor Sunday School Helper.*

In "The Uncle Hezekiah Stories," Dr. George E. Huntley has made a most unique, interesting and practical contribution to the literature of Religious Education. He has brought to bear his own broad experience and wide observation, combined with a novel method of presentation. Officers and teachers will read with interest and profit.—*Robert C. Parker, Chairman Northfield Conference on Religious Education.*

This is a book pastors, Sunday school superintendents, and teachers will read. In most attractive story form the author presents situations which offer to any Sunday school worker valuable suggestions—sane solutions of real problems. The counsel given is rooted in sound psychology, vital pedagogy, and accurate knowledge of the essentials of an efficient leadership.—*Rev. W. Edward Raffety, Ph. D., Editor-in-Chief of the Sunday School Publications of the Baptist Church.*

Price $1.25 post paid

Universalist Publishing House

176 Newbury Street, Boston

6010 Dorchester Avenue, Chicago